



ADULT EDUCATION

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Summer 1957

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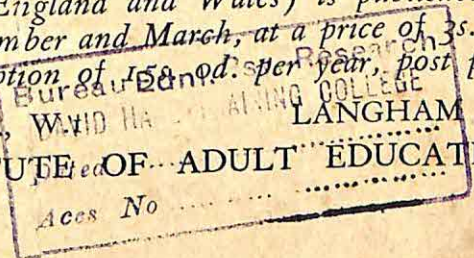
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ADULT EDUCATION

ADULT EDUCATION is intended to be both a record of activities and an open forum for the discussion of all matters, however controversial, relating to Adult Education. It should be understood that the Institute is not committed in any way by statements or articles appearing in the Journal and signed by the names or initials of contributors.

NOTES OF THE QUARTER

IT is no secret that Responsible Bodies under the Further Education Grant Regulations, principally University Extra-Mural Departments and WEA District Councils, have been advised by the Ministry of Education not to frame their next estimates on the expectation of funds being available for expanded programmes. More widely publicised have been the government's proposals for replacing percentage grants to Local Education Authorities by block grants in order to introduce an element of stability into national finances. Since national expenditure on 'R.B.' work accounts for only about 1 per cent of total educational expenditure, there may seem something incongruous in this linkage: we do not think so.

Despite Lord Hailsham's recent outspoken defence of present levels of educational expenditure, it is difficult not to sense a chill in the air, a chill that makes itself felt most sharply at the extremities of the system. Nursery schools are in the Act: how much has been heard of them in recent years? Adult Education is in the Act—in a variety of guises—but in almost all of them it is on the defensive. We are constantly having to justify ourselves against charges of falling below standards of perfection that are not attained in any other section of education. In part it is our own fault: we know that we are shabby because we are poor, when only the rich can be shabbily confident. We work in shabby accommodation and pay shabby salaries to Community Centre wardens and shabby fees to part-time tutors and teachers. We even sometimes claim these things for virtues in a world where vows of poverty are seldom much regarded.

It is our thesis that if adult education matters at all it matters a great deal more than this and never more so than now. A government is not behaving responsibly if it blows hot, or at least luke-warm,

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one year and cold the next. We say flatly that the scale of expenditure is such that no economies can be effected in adult education that are capable of being reflected in levels of taxation, inflationary pressures or the balance of payments. On the contrary, educational activity in adult life is one of the few weapons we possess with which to counter the attitudes that most contribute to these unquestionable ills. At a time when even friendly voices exhort us to little more than making the best of our difficulties, it is worth remembering Sir Charles Morris's dictum: 'If we deny ourselves adult education, we deny ourselves a great part of education absolutely'.

* * * * *

The official assumption, as it seems to us, that adult education in all its variety has only a marginal status, naturally sharpens concern about the likely consequences of substituting block grants for percentage grants. There is surely no possible doubt, inflation apart, that the cost of primary and secondary education must increase materially throughout the next decade. That being so, any 'stabilisation' in the share of that cost borne by the national exchequer can only be purchased at the expense of instability in local finance or of curtailing expenditure on further education. Since technical education is the present government's sacred cow, the area for potential economies is pretty small but it is big enough to cover the whole gamut of youth service, evening institutes and community centres, together with a wide miscellany of assistance to voluntary bodies. We should hesitate to say that economy here is what the government actively desires but we see little sign that it will 'strive officiously to keep alive'. It will certainly be more than ever necessary for voluntary bodies to establish the best possible relations with Local Education Authorities.

* * * * *

The Institute is no more insulated from the vagaries of the economic climate than are its members. For a variety of reasons, some fortuitous, and others for which the Council could properly claim credit, no question has been raised earlier of a revision of membership contributions originally fixed in 1946. Now the question of the Institute's future financing has at least to be brought under discussion and a first result is the increase in price of *Adult Education* from 2s. 6d. to 3s. 6d. per issue and of annual subscriptions from 10s. 6d. to 15s. od. per annum. It is still a modest enough price only made possible by the generous support of contributors, none of whom

receive ha'pence although kicks are not unknown. The best proof that the journal answers a need would be an increase in circulation proportionate to the increase in price and we shall value any help that readers can offer in securing it. We are always glad to send sample copies to likely prospects.

* * * * *

It is a rather curious tradition that we should be so sparing in our pages in references to personal services and achievements. The reflection is prompted by the recent retirements of two members of the Institute Council, John Smeal, the Chief Rural Officer of the N.C.S.S., and Edward Sydney, Borough Librarian of Leyton. John Smeal's public modesty masked the wittiest private tongue in adult education and those who have been in touch with him in the post-war years know how many valiant battles he has fought on behalf of rural interests in many forms.

No one who knows him is likely to take Edward Sydney's retirement too seriously. He could no more cease from promoting the linked values of librarianship and adult education, than he could voluntarily cease to breathe. As far back as our files go he has been a national spokesman for those values and his influence has been felt in the Caribbean, India and the USA as well as in this country. His presidency of the Library Association in 1956 was the fitting culmination of a typical Lancashire career. To both of them may we express gratitude for the past and good wishes for the future.

* * * * *

Programmes for the 1957 Conference will have been circulated long before this issue is available, but a reminder may not come amiss. The theme of 'Adult Education and Democracy—a Revaluation' derives from the publication last year of *A Design for Democracy* and particularly from the introduction which Professor Waller contributed to that work. The principal speakers will be Mr Leslie Stephens, Mr Duncan Fairn, of the Prison Commission, Mr L. C. Wilcher, Warden of Queen Elizabeth House, Oxford, and Mr F. W. Jessup, Chairman of the Institute Executive Committee. Those who were at Oxford in 1955 will know the admirable arrangements made for us at St. John's and Somerville Colleges and the convenient meeting place provided by Regent's Park College. The Friday evening reception will be at Rewley House, headquarters of the Extra-Mural Delegacy.

THE GREAT TRADITION II: A REPLY

by *H. C. Wiltshire*

Director of Extra-Mural Studies, Nottingham University

A QUARTERLY journal is not well adapted to the snip-snap of controversy, for a three-month interval between thrust and parry weakens interest in the match. So I will make no comment on Mr Collins's ghastly depiction of me as a Conservative Bevan, on the waspish note at the end of Mr Kelly's article, or on Mr Hogan's citation of thoroughly 'traditional' day-release courses provided by my own department as part of the evidence against me. These and other critics made me turn back and re-read my original paper, in as detached a fashion as I could, and when I did that I thought that they had been kind. There is, it seems to me now, something of a smug, holier-than-thou air about the paper, which must have been irritating to a reader who did not accept its premisses. In spite of this comments have been generally good-tempered, and have made me think very hard about my original contentions concerning the great tradition, the selection of students and the place of vocational classes. I have not felt constrained to abandon my original case, but I am glad of the opportunity (and the prompting) to clarify and extend it.

In one respect we have I think made some progress: we are more or less agreed as to what we are discussing. That is a substantial achievement, for many controversies go on longer and never get so far. It is, that is to say, generally agreed that my description of the present state of university extra-mural studies was a reasonably fair one, that the two schools of thought and the two types of provision which I described do exist and that they are more or less as I described them. It was perhaps premature to speak of the new trends as a 'new policy', but this is unimportant; policy is implicit in them and will become explicit sooner or later.

Only Mr Kelly would differ seriously with me at this stage of analysis and definition. My conception of the great tradition is, he says, 'too narrow'; I am thinking 'in terms of classes in social studies aimed principally at working-class students', thinking 'of the WEA tutorial class'. Now this may be Mr Kelly's view of the tradition, but it is not mine, and there was nothing in my description to justify its identification with working-class education or with the WEA tutorial class. It is difficult, perhaps impossible, to define in fixed

terms what is an historical process, but this seems to me to be in origin a *university* tradition which drew and still draws its leading ideas from the re-thinking and reform of the English universities in the mid-nineteenth century and from the ferment of educational ideas which accompanied it. Obviously it has taken the impress of its time, as adult education has always done; it has been used, and properly used, in the service of working-class aspirations and it has influenced and been influenced by the social revolution of the twentieth century. But its roots go deeper; one has only to look at working-class education and at the counterparts of the WEA in other European countries to see the decisive importance of this university tradition which is lacking there but (almost uniquely) present here.

SELECTION OF STUDENTS

It is over this question that I come into head-on collision with both Mr Collins and Mr Kelly, for both of them want to impose some selection procedure, though neither of them is very clear what it is to be. Mr Collins even goes so far as to claim that 'even the most traditional classes, however, are not . . . self-selected'; his argument so far as I can make it out amounts to the statement that a literature class organised and advertised in one way and an economics class organised and advertised in another way will attract different groups of students. This is perverse: of course we must make known as clearly as possible to as many people as possible what it is we are offering; if this is not done self-selection cannot operate because potential students will not know what they are selecting themselves for.

The question is whether we accept those who choose to come—and stay—or whether we accept only those with a required educational (or other) qualification. Mr Collins and Mr Kelly are all for special provision for those with a not clearly specified educational qualification whom they describe as 'a new *clientèle*', 'the products of our grammar schools', 'an educational *élite*'. Mr Kelly claims that they have been neglected, that 'the only provision made for this group has been in the form of short extension courses'. He presumably means that until recently this was the only *separate* provision made for his 'new *clientèle*', for it is ridiculous to suggest that they have lacked suitable provision; they are very old clients of traditional adult education which is much more frequently trounced (though

not by me) for having too many of them and for being middle class than for having too few of them and being working class. Thus Styler's 1947-48 investigation showed that 55.2 per cent of students had more than the minimum full-time education, and my own enquiries in 1955-56 gave a figure of nearly 63 per cent—these in traditional, open, non-vocational classes. We are drawing, that is to say, nearly two-thirds of our students from the educationally 'top' sector of the population; this must mean that at a guess getting on for half of our students are 'the products of our grammar schools'.

In spite of all this Mr Kelly still advocates educational apartheid, and wants to establish classes for which a grammar-school education is an entry requirement—eventually, one supposes, he will drain off all the 'grammar school products' into classes of one type and leave all those with the minimum full-time education in classes of another type. Educationally and socially this seems to me a doctrinaire and thoroughly retrograde step, but I will discuss that later. Desirable or not, is it possible? Some of the difficulties I mentioned in my first paper; I still see no solution of them.

SOME PRINCIPLES OF SELECTION

If we are to select, we must have measuring rods. What are they to be? Mr Collins and Mr Kelly do not tell me: I can think of four possible ones in common use. We can ask for (i) a university degree (ii) GCE Advanced (iii) GCE Ordinary (iv) grammar school entry standard at the 11+ examination. Now I can see the point of providing classes for those with a degree or the equivalent, or even GCE at advanced level *in the subject of the course*; plainly such a group could start at a different level and do work of a different kind from that of the self-selected group. But there would not be many such classes and they could only be found in fairly large centres of population; they could not be made a basis of extra-mural policy and they are not I think what Mr Kelly and Mr Collins have in mind. They are very cagey about the educational qualification which they do require and talk rather vaguely of a 'minimum groundwork of general education': that may mean GCE at ordinary level in the subject in which the course is offered, or it may mean any kind of GCE, or it may mean simply attendance at a grammar school (i.e. success in the 11+ examination). Whichever it is its predictive power at a range of twenty or twenty-five years will be, in most fields of adult education, far too uncertain for anyone to take

it seriously as a basis for selection and segregation. For remember that most students in university extra-mural classes are studying subjects to which success or failure in GCE twenty or thirty years ago is far less relevant than the twenty or thirty years of working, talking, reading, observing and speculating which have intervened—History, Social Studies, International Affairs, Government, Philosophy, Psychology, Religion, Literature and the Arts account for the overwhelming majority of classes and students.

Now there are certainly a few subjects to which this does not apply, subjects which the adult student can take up almost from the point where he left it at school, and to which school prowess is therefore relevant. I quoted Mathematics as such a subject in my original paper; Mr Kelly produces it again, with a flourish of rhetorical questions, and adds to it Classical Greek; I will now swell the list by adding certain aspects of the Physical Sciences and certain aspects of Music. But put them all together and they will not add up to more than an insignificant proportion of university provision; surely to argue on so slender and unrepresentative a basis is to evade issues rather than resolve them.

With the exception then of a few students (graduates, etc.) and a few subjects (Mathematics, etc.) real educational selection has not yet been shown to be possible; and if it is attempted before we have got really appropriate educational measuring rods what will result will be not educational segregation but social segregation. But even if it were possible it would still seem to me—apart from the exceptions noted above—undesirable. Undesirable educationally because adult students learn from one another as well as from their tutor and it is therefore good that they should work with other students of like interests but different backgrounds. (Do Mr Collins's other students learn nothing from his graduates, or the graduates nothing from them?) Undesirable socially because we seem to be heading for a new and in some respects more rigid class system based on educational success instead of inheritance; therefore, in this field of non-vocational adult education, where we can still do so, we should be building bridges, not walls.

WHAT IS 'HIGH LEVEL' ADULT EDUCATION?

I should like to say something here about an assumption which is I think often made by those who are, shall we say, of the other persuasion in this controversy. The assumption is that the 'new'

adult education is of a higher academic standard, is conducted at a higher 'intellectual level' and is therefore more appropriate to a university than the 'traditional'. In this I am sure they are often right, but I am also sure that in both kinds of work much that is trivial goes on. What concerns me is the suspicion that our standards of judgment in these matters seem to be getting fuzzed and imprecise. I detect for example a tendency in certain quarters to think too easily in terms of lectures to appropriate audiences and to assume that if the lecturer is a university teacher and the members of the audience have all been to grammar schools 'high level' work is automatically secured. Along with this one sometimes finds a tendency to minimise the value of the long course and to say—quite truly, but a little too quickly—'Of course, length is no guarantee of quality.' If 'high level' work (I do dislike this railway terminology) is not assured by the occupation of the tutor, the education of the students or the brevity of the course what does it depend on and how is it to be maintained? And what is it anyway? To try to answer questions like this is to ask for trouble but I think the attempt worth making because I suspect that some of our current differences over policy are at bottom differences in the answers we should give to these questions.

We have to begin, then, with a thumping great platitude: 'high level' work, or work at a 'university standard' (that sounds like jam instead of railways, and is not much better) is done when good students are brought into sustained, personal contact with a good tutor. It enables me, however, to make this point: that if one had to make the quite impossible choice between the two it would be more important to have good students than a good tutor, for good students will learn from one another and will even squeeze some nourishment out of a bad tutor; bad students will just break the good tutor's heart. Let us start then with the students: what are the qualities of the good adult student?

First, of course, intelligence: by which I mean firstly a willingness to accept for the purposes of discussion or experiment unaccustomed and even distasteful facts or concepts and, secondly, some ability to manipulate abstract ideas without always having to reduce them to concrete instances. (There is a probability, which is increasing, that such students will, when children, have gained entrance to grammar schools, but the converse does not hold: a grammar school education does not frequently and a university education does not necessarily

guarantee the presence of these qualities and cannot be used to predict them.) Secondly: a strong interest in the subject, a feeling that it matters and, consequently, a desire to penetrate as far as possible to the truth of it. (This is, at bottom, I think, a moral rather than an intellectual quality; it is this which, provided he has the time and the stamina, will make the student work.) Lastly, he should have sufficient experience of affairs to be able to make a connection, which will operate both ways, between academic studies and human experience.

These are, it will be objected, rare birds; we are lucky if we find one or two of them in a class. That is true; they are our firsts. They or their equivalents are rare in any field of education, but they set the tone and the standard for the rest and it is in them that the purposes and possibilities of adult education are most clearly embodied.

How can we find them? Not, in most cases, by enquiring about their school. Only by creating the conditions in which they will be among the self-elected; by building up a tradition of work of a kind and a standard which will engage their interest, by publishing syllabuses which have a clear intention and which put the obligations of study squarely before the student, and by offering them good tutors. And now we come to the other end of the platitude: what is a good tutor?

He is, certainly, a person who can operate at a 'high intellectual level', and he is likely to be a university lecturer or a professional worker with similar qualifications. But this is a negative qualification; he cannot be a good tutor without academic training and without this native energy of intelligence, but he may have these and be a bad tutor nevertheless. What he must also possess in some measure are, of course, the gifts of the teacher: imagination and patience. And his third essential quality is one that he will share with the good student: a strong interest in his subject and a feeling that it matters, for this will ensure that he pushes his students to the limits of their ability—and, at times, of his own.

When good student meets good tutor all they need is time and freedom: time to make personal contact, to clear misconceptions away and to establish a common language, and freedom to follow the argument wherever it may lead. This means, I think, a reasonably long course (at least two terms) and a course which is not determined, in pace or direction, by an examination.

As administrators, then, as extra-mural directors, all that we can do is to try to create conditions in which as many students of this kind as we can find are brought into touch with as many tutors of this kind as we can find for periods which are as long as we can arrange. 'High level', 'university standard' work ('new' or 'traditional') will result, but its height will be measured by what the student (particularly the good student) does rather than by what the tutor is, what the syllabus is about or how the course is labelled. If we could agree about this matter of standards (or at any rate define our differences more clearly) we should I think be nearer to assimilating the old with the new (or at any rate making our respective purposes clearer).

VOCATIONAL AND NON-VOCATIONAL

The question of vocational education is one at which all my critics have a go, and on which Mr Hogan concentrates. All of them imply that my paper was in some way a denigration of vocational studies. It was not intended to be anything of the sort: it seems as obvious to me as it does to them that we need a rapid expansion of opportunities for professional and technical training, and that any attempt to assign superiority or inferiority to vocational or non-vocational studies would be stupid—one might as well try to canvass the claims of eating as opposed to breathing. I tried to make it clear that my case was a limited and positive one, and a very simple one: a claim, first, that vocational and non-vocational classes are *different*, and, second, that non-vocational classes are *important* and become more so as vocational classes multiply. I do not think there is any real disagreement about this other than that caused by my own failure to put my case clearly. Nor shall we differ over the general claim that, as Mr Collins puts it, universities have a duty 'to help people not only to become better citizens but also to labour more efficiently in their vocations'. Of course they have; what we cannot go on to assume (as I think Mr Hogan assumes) is that since universities have such a duty this is also the duty of their extra-mural departments *even at the expense of their other, non-vocational, work*.

Let us have a closer look at this whole question. My belief is not that the universities ought to do less 'to help people . . . to labour more efficiently in their vocations' but that they ought to do more, and that more ought to be better planned and better co-ordinated than it can be by overworked extra-mural departments which add

to a full programme of non-vocational courses a somewhat haphazard provision of vocational courses. How can universities do more? Their main contribution is made, of course, through their full-time degree courses, and here the expansion planned for the next ten years is presumably as much as can be financed, housed and staffed. (Incidentally there is, it seems to me, a case for one or two provincial Birkbecks to provide part-time degree courses to meet the needs of the 'vocationally frustrated' adults referred to in that most interesting article of Mr Horsburgh's to which Mr Hogan refers. But university opinion is now clearly set against any such notion.)

By what means, however, are the universities to fulfil their undoubted obligations to those who are not degree students: to professional workers and technologists who need in-service training, refresher courses, etc. of a university kind? Work of this kind seems to me to divide roughly into two groups.

(i) The accelerating growth of knowledge, particularly in the natural sciences and the applied sciences, creates a need for a continual series of refresher courses addressed to specialists and technologists of all kinds. Engineers, for example, can rightly claim services of this kind from university departments of civil or mechanical engineering, metallurgy, production engineering, chemical engineering and the rest. No doubt extra-mural departments can at times provide a useful administrative channel for such courses, and when they can help in this way they are no doubt glad to do so. But it is the engineering departments who will plan the courses, it is the engineering departments who will choose the lecturers, and it is, by and large, the engineering departments who will have the contacts which will produce the right kind of students. If the extra-mural department is used it is used simply as a post-box, a handy piece of administrative and clerical machinery. If work of this kind is to expand and to be put on a permanent basis, as it should, then the necessary administrative machinery must be provided. It does not matter very much whether it is attached to the faculty of applied science, to the registrar's office, or to the extra-mural department. What is important is that it should not be an additional task for already over-tasked extra-mural officers, taking time and money which they would otherwise give to their proper work—and by 'proper work' I mean no more than the work that is specific to them, the work which they *and no-one else can do*, as opposed to work of

this kind which can be done (and often is done quite successfully) through other channels.

(ii) Quite different are the claims upon the university of a large and growing number of people whose professions involve them in continual attention to human and social problems: officers of local authorities, of the Ministry of Labour, of the National Assistance Board, of trade unions, policemen, probation and prison officers, welfare and social workers, foremen and managers, and so on. These offer a direct challenge to extra-mural departments, which are by tradition skilled in those humane studies (particularly the social studies) which are most relevant to these vocations and which will provide the basis for almost all the training or refresher courses which are addressed to workers in them. It is in this field that most of the experiments in vocational or semi-vocational extra-mural studies have been carried out for in this field we can do more than act as a post-box: my own department, for example, has from time to time provided courses for all of the groups listed above.

Now there is one notable omission from this list: there are no teachers; and there are no teachers because the universities have in most cases set up Institutes of Education which provide teachers with just these and similar services. They seem to me already to have proved their worth, and I should like to see the pattern extended. I should like to see established in Nottingham before I leave my work here an Institute of Social Studies in which the extra-mural department and the internal departments concerned would co-operate to provide training courses, refresher courses, conferences, research opportunities, information services, a library and a meeting place for all those (and they are an increasing number) who are engaged in what might be called 'human relations' and 'social problems' occupations. It would be staffed for the job, and would therefore not rob time, money or teaching skill which would otherwise be given to 'traditional' work; it would work on a much larger scale than we can at present, doing this work as an 'extra'; and its services would be provided continuously and to an agreed plan not, as at present, sporadically and as a result of *ad hoc* arrangements. It would also enable us to go some way towards mixing, for educational purposes, students from different occupations within this field. One of the major weaknesses of our present work with groups of this kind selected on an occupational instead of a neighbourhood basis is precisely this homogeneity of background and of daily concerns;

a group of policemen or trade union officials or junior managers tend not merely to concentrate on their own problems (a good tutor can shake them out of this) but also to make the same unspoken assumptions which may remain unchallenged. Mix in some foremen, social workers and officers of the Ministry of Labour, and they will not remain so.

THE 'LEARNING FOR LEISURE' HERESY

My concern, then, is not to suppress vocational courses in favour of non-vocational; it is to secure the maximum and most effective provision of both, and for this the first step is *a clear recognition of their differences*. Mr Hogan's article prompts me to take my original discussion of this a stage further, for his notion of the difference between them seems roughly to be that the one is education for work and the other education for leisure. This is a conception which is widely held and which Mr Hogan uses in distinguished company: it is implied in Sir Eric Ashby's lecture to the Scottish Institute of Adult Education, and it is taken for granted in the Ministry of Education's Pamphlet No. 8 (*Further Education*), but it is I think a misleading conception. Clearly there are, in the enormous range of further education, courses which are what the Ministry calls 'preparation for work', and no more than that, and others which are 'learning for leisure', and no more than that. But 'traditional' extra-mural classes, though they may not be the first, are equally clearly not the second, and any attempt to think of them in terms of such a simple dichotomy will only result in a failure to understand what they are about. (I suspect that Mr Collins betrays such a failure by his assumption that the non-vocational student joins an extra-mural class 'for the fun of it': there is a sophisticated simplicity about the phrase which completely obscures the complexity of the motivation.) Students do not join, attend, and do the work required by an extra-mural class simply for fun, as a hobby, as a means of occupying their leisure (though one hopes that they get some fun on the way). A significant number, indeed in my experience a majority, feel that a vaguely apprehended *obligation* is laid on them as adult men and women, as citizens, as inheritors of a culture, to try to attain some better understanding of the great philosophical and moral issues, of economic, social and political problems, of history, the sciences and the arts. I hesitate to use the phrase, for I find it too easy to deride it, but this is something much more like 'education for living' than

'learning for leisure'; it is addressed to the whole man, not the man in slippers. (It is this, of course, which has for so long pretty clearly differentiated 'adult education' from non-vocational further education as a whole.)

EXAMINATIONS AND AWARDS

Our differences about examinations, certificates and diplomas need not, I think, occupy us long, for they are mainly differences of emphasis. Mr Collins is quite right in theory: the examination and the award *need* not strait-jacket the course, and I am impressed with the attempts which are being made in his own department, and in others, to prevent their doing so. But it is a slippery slope.

Mr Collins is, however, disingenuous when he cites a university degree course in the English school as his example of the vocational, examination-directed course which nevertheless provided a liberal education. Of course it did; in three years spent in stimulating company there was time to idle and argue and speculate and extend oneself and still get a good degree. But this, surely, is a very special case, and his argument is the weaker for being based on it. Let him think not of the eighty-thousand or so full-time students in universities, but of the two million or so part-time students in technical colleges and the like: plenty of intelligence and heroic effort there but not much sweetness and light, and not much time for anything outside the curriculum. Now we shall, no doubt, in diploma and certificate courses such as those which Mr Collins's department and my own provide, avoid the worst defects of the second, though we shall never attain the outstanding merits of the first. But we cannot avoid them all; time presses hard upon the part-time student, and it is small wonder if as the course goes on the requirements of the examination and the possibility of the award begin to assume greater and greater importance. In practice, with part-time students, it seems to me difficult to avoid this; at that stage the examination and the award begin to assume direction over the student's interest, and when that happens they become a dilution not an enlargement of our work.

THE DISTRIBUTION OF EXTRA-MURAL RESOURCES

Mr Collins is right to remind us that controversialists tend to exaggerate their differences; no doubt in practice we are all experimenting with diploma and certificate courses, vocational and semi-

vocational courses, courses for specialist groups of various kinds. And no doubt we are all maintaining a substantial body of 'traditional' work. I hope that it is now plain that neither in this paper or the preceding one have I been advocating a policy of exclusion; it is wholly good that we should experiment in this way provided (a) that we think more clearly than we have done about what we are doing, and (b) that the development of this new work does not impoverish the old. My aim, that is to say, in writing these papers has been a positive not a negative one: to suggest not what we must *not* do but what we *must* do. What we must do, what there is a clear obligation laid on us to do, what we are best fitted to do and what, if not done by us will not be done at all, is the kind of work which I called 'traditional'—the provision of non-vocational classes in the liberal studies addressed to the general public. I become more and more convinced of the over-riding importance of this in an age when education is becoming increasingly specialised and entertainment increasingly commercialised, and more and more convinced that if university extra-mural departments do not bestir themselves in its defence there will be little encouragement for anyone else to do so. (It is, I am afraid, 'defence' that it stands in need of now.)

These convictions are, I suppose, more or less shared by my critics, for there is nothing original about them, they were expressed at greater length in my first paper, and they have not been questioned. Their case is that both—the new work and the old—can be done and that a greater range of 'variety in extra-mural work' is to be desired. Mr Collins draws the analogy with the universities which, he claims, have been enriched by the addition of a host of new departments and new fields of work without any impoverishment of the established disciplines. So they have, but the analogy is false, for the universities, during this process of expansion, have also been enriched by a host of new buildings, new grants and new lecturers: if they had had to meet the new demands on the same budget and with the same staff as before the story would have been a different one. As he well knows, that is our position; the tiny proportion of public expenditure on education which is made available to us has remained pretty well unchanged for the last four years; any general expansion of staff or of provision has been impossible and looks like remaining so. So that if there has been any substantial expansion in one direction it must have been bought by contraction in another, and that this is indeed the case is suggested by a comparison of the

rate of progress of 'Extension' as against 'Joint-Committee' work over the last few years.

May I once more make it plain that I am not deploring or attacking this 'new' work; it would be impertinent to do either. I am concerned only with its effect on the 'traditional' work. My own experience is that it is dangerously easy for the one to weaken the other, that the specialist and semi-vocational courses tempt us to give them more and more time, thought and money because it is easy to recruit students for them, because they offer safe, almost captive, groups of students for our best tutors, and because their aims are precise, their achievements measurable and their prestige at the moment high. I know that the time, the thought, the planning and the teaching skill which have gone into the development of such courses within my own department could have been used to develop 'traditional' courses (though almost certainly with less immediate reward), and I feel pretty sure that this must be true of most other departments. Thus when I think back over the meetings and the reports of the Universities Council for Adult Education over the last five or six years the general impression is that almost all the experiments, all the fresh thinking, is put to the service of the 'new' work, and that the 'traditional' is starved of new ideas, and left to go along of its own momentum.

WHAT IS A TRADITION?

It will no doubt be pointed out that you have only to stand this argument on its head to use it against me; it might be said that if it is the 'new' policy which is 'producing' all the ideas and experiments, that proves its vitality as compared with the stagnation of the 'traditional'. But I am not sure that this picture of forces outside us 'producing' ideas inside us is a complete one; it assigns us too passive a role; the ideas and the acts of will are ours, and they are as they are because our beliefs are as they are. Our relation to the great tradition can too easily become such a passive one; we tend to regard a tradition as something outside ourselves, something belonging to the past, something fixed, a mechanism which has been set going and which, until it runs down, will continue to evoke from us certain familiar responses (the provision of classes), a mere limitation by the past of our freedom of action in the present.

But a tradition is not a static thing, it is a development, it is at least as much a sense of the future as a memory of the past—a sense

of direction. And it is not something apart from us; it lives, if it lives at all, in living men and women, and it develops through the new ideas and experiments, the re-thinking and the re-interpretation that each fresh mind and each new generation brings to it. We have starved our own tradition of these; our enthusiasm, energy and inventiveness have almost all been devoted to the 'new' work; we rarely give equal time to the consideration of new forms and new approaches for the 'old'. Yet they are needed just as much and they would have their reward; as I have suggested, a tradition is a continuing field for experiment and is kept alive by continual re-interpretation.

Our attitude to the great tradition seems to me a complex one, difficult to explain, and sometimes based on nothing more significant than a quarrel with a WEA district secretary or a surfeit of WEA double-talk. These are factors with which we have to come to terms, but they are not the determining ones and should never be allowed to seem so. This is why there has up to this point been little or no mention of the WEA in these papers: obviously there is much that one would like to say about the WEA and University-WEA co-operation, but such issues too often distract attention from the main one upon which I wanted to concentrate, which is the extra-mural departments' own conception of their social and educational function and their relation to their own tradition. Too often, I suggest, the attitude to 'traditional' work is a passive one of non-involvement: we watch it fighting to survive at an unfriendly time with very much the expectations that our forefathers might have had while watching a witch struggling in the water. If she swims? Well and good. If she sinks? That proves that she wasn't worth saving.

(Mr Wiltshire has queried a phrase in a review of *'The University, the Citizen and World Affairs'* (Spring issue p. 311) for which the Editor was personally responsible. viz.

'Such studies as have been made in this country all point to one thing: a general offering of adult education to groups consisting of self-selected individuals draws only on small minorities from a narrow social and occupational sector of the adult population. And yet a powerful body of opinion still argues that the quality of the university contribution, in particular, can only be sustained by continuing to do just that.'

Mr Wiltshire suggests that such a dogmatic statement gives the impression of 'taking a side-swipe at one of your contributors and confounding him by referring with an air of certainty to statistical evidence which does not really exist'. The evidence is, in all conscience, patchy enough and I think Mr Wiltshire's stricture is not unmerited. ED.)

POST-WAR IN THE NORTH-WEST

by *W. E. Styler*

Deputy Director, Extra-Mural Department, Manchester University

THIS, I am afraid, will be a heavily statistical survey. Before the statistics can be presented, however, it is necessary to say a little about organisation. When the war ended the Extra-Mural Department of Manchester University had three staff tutors. As elsewhere a rapid process of expansion was started and the number was quickly raised to fourteen. Administration was also increased by the appointment of a Deputy Director of Extra-Mural Studies and one or two lesser appointments. There was an increase, too, in the number of full-time WEA personnel in that three organising tutors were appointed—this number eventually fell to two—and the District Secretary has had, for short periods, organising assistants working from his office.

Before the war the University's activities were almost confined to the work done in collaboration with the WEA. During the war the amount of Extension work done independently of the WEA increased.

The development of Extension work may best be shown now by the presentation of a table of figures. It includes, as will some of the later tables, figures for 1936-7 and 1937-8, in order that the post-war years may be compared with pre-war.

Comment on this table may be confined, for the time being, to an explanation of the figures for residential courses. Their great increase in 1948-9 resulted from the fact that Holly Royde, which had been previously a college for forces' education, turned over completely that year to work with civilians.

The figures for the North Western District of the WEA are presented in Table 2.

The full extent of the University's involvement in adult education consists of the figures given in Table I plus those for Tutorial and Sessional Classes and a small number of WEA Terminal and Informal Classes taken mainly by University Staff Tutors. Taken

TABLE I
Extension Course Statistics

	1936-7	37-8	45-6	46-7	47-8	48-9	49-50	50-1	51-2	52-3	53-4	54-5	55-6
Tutorial courses	—	—	—	—	—	—	1	1	1	3	6	10	10
Sessional courses	—	—	4	7	9	10	18	11	14	10	9	14	18
Terminal courses	2	5	10	13	24	17	28	17	29	15	16	20	20
Short courses	11	11	23	40	51	56	32	38	33	29	24	41	44
Residential courses	—	—	—	7	4	43	47	42	43	41	43	56	55
Full-time non-residential courses ..	—	—	—	—	2	2	—	—	—	—	—	2	3
Total No. students—non-residential	No fig.	No fig.	2798	2320	2951	3026	2500	2359	2803	1281	1364	1922	2584
Total No. students—residential ..	—	—	—	316	186	1107	1264	1445	1443	1456	1487	1234	1673
Total No. students	No fig.	No fig.	—	2636	3137	4133	3764	3804	3246	2737	2851	3156	4257
Total No. non-residential courses	13	16	37	60	86	86	75	67	77	57	55	85	85
Average No. students non-residential courses	No fig.	No fig.	75	38	34	35	33	35	36	22	24	22	50
Average No. students residential courses	—	—	—	45	44	25	26	34	33	35	34	22	30

TABLE 2
North Western District WEA Statistics
(including University Tutorials and Sessionals)

	1936-7	37-8	45-6	46-7	47-8	48-9	49-50	50-1	51-2	52-3	53-4	54-5	55-6
Tutorial classes	68	66	54	57	49	56	51	57	53	52	61	65	57
Sessional classes	21	22	72	89	93	84	83	76	86	68	65	63	59
One-Year classes	25	24	34	39	55	60	53	50	33	36	30	31	34
Terminal classes	35	47	61	91	150	171	121	98	88	81	74	75	74
Short Terminal and Informal classes ..	1	1	28	32	58	47	47	57	59	30	45	35	31
University Classes—per cent of total classes	59	56	50	47	35	33	37	39	43	48	45	47	45
Percentage of classes lasting whole session	76	70	64	60	46	47	53	54	54	58	55	56	59
Total No. students	2908	3088	4877	5692	7091	6773	5702	5130	4558	3913	4177	4021	3796
No. of Branches and class centres ..	50	46	77	90	106	100	80	90	84	83	78	68	63
Total No. of classes	149	155	249	308	405	418	355	338	319	267	275	269	255
Average No. of students per class ..	19	19	19	18	17	16	16	15	14	14	14	14	14

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together Tables 1 and 2 illustrate the effects of the post-war boom in adult education. The highest figure for particular years has been given in heavier type. For the WEA the great years were 1947-8 and 1948-9. Since then, with the exception of Tutorial Classes, there has been a decline which appears, however, to have now been arrested. It will be seen that there has been no change in the average size of classes for five sessions and little change in the total number of students for the last four.

The figures for Tutorial Classes show that the peak year was 1954-5. This was, however, a result of a special effort made by the WEA District and Extra-Mural Department to increase their number, but the figure for 1955-6 plus the situation during the present session, suggest that the number is moving back to about 50. The appearance of Tutorials in the Extension Table, however, resulted in 1954-5 being the record year for Tutorial Classes as far as the Extra-Mural Department alone is concerned.

A feature of Table 2 is the evidence it provides of a decline in the size of classes, to which should be added the proviso that the decline ceased in 1951-2. This decline may be related to the marked decrease in the number of WEA Branches and Class Centres. With generally smaller enrolments smaller places have found it increasingly difficult to muster enough students to organise even one class. One should add to this, however, that there is some evidence that more of our students are now prepared to attend classes in the larger centres of population than used to be the case. Some of our staff tutors have recently advanced the view that, because of this, it should be our policy to develop programmes in the larger centres and not to bother much about the disappearance of activity in the smaller ones.

Table 1 shows that there is more resilience in the Extension programme than in that of the WEA. Although 1948-9 was an outstanding year it cannot be held to have been better, except in the number of students attending non-residential courses, than 1955-6. The figures for 1952-3 and 1953-4 reflect a deliberate curtailment of the Extension programme to meet the situation caused by the Ministry of Education's 'ceiling' on grants. Up to the present experience suggests that the Extension programme can be as big as those who arrange it can manage to make it. A small percentage of courses may fail to obtain sufficient students but the great majority will succeed. The considerable expansion which took place in 1954-5, 85 courses as compared with 55 in the previous year, may have helped

to keep down the average size of courses but the figures for 1955-6 suggest that a marked improvement is occurring in this respect.

It should not be assumed, however, that there is any replacement of WEA classes by Extension Courses, or that the Extension programme is successful while the WEA is not. Table 3 shows the number of course and class meetings I estimate to have been covered by the Extension and WEA programmes.

TABLE 3
Estimated No. of Class and Course Meetings (Evenings Only)

	1936-7	37-8	45-6	46-7	47-8	48-9	49-50	50-1	51-2	52-3	53-4	54-5	55-6
Extension	86	116	318	710	726	706	856	642	792	596	628	966	1064
W.E.A.	3162	3258	4740	5724	7134	6876	6222	5910	5538	4896	4902	4926	4744

It will be seen from this that in 1947-8 the proportion of extension course meetings of the total number was just over 9 per cent, and that in 1955-6 it was over 18 per cent. Although a considerable increase this still leaves the volume of WEA work far greater than that of extension work. Table 2 also shows that the greatest success of the District WEA as far as the number of students was concerned was in the year 1947-8, when the percentage of classes lasting a whole session was at its lowest. Since then the fall in the total number of students has been accompanied by a movement towards the restoration of the immediate post-war position in respect of the proportion of classes which last a whole session. Continued Terminal classes (i.e. the same group of students meeting before and after Christmas in classes registered twice) too, may cause some individual students to be counted twice in student totals, a weakness in Table 2 which it is impossible to correct. If a correction was possible, however, it would have most marked effect in the years which show the greatest number of students.

That Extension courses either have not taken students from WEA classes or have taken very few is shown by the fact that in Manchester, where the great majority of non-residential Extension courses are held, the number of WEA students in 1936-7 was 595, in 1937-8 571,

in 1953-4 426 and 1954-5 411. Thus, roughly speaking, a tenfold expansion of the number of Extension courses offered has been accompanied by a fall of under 30 per cent in the number of WEA students. The number of WEA students lost would be sufficient only to form about 6 or 8 Extension courses per year whereas the number of courses has increased from under 20 to over 80. The fall in the number of WEA students in Manchester, too, may be explained in part by a considerable increase in the amount of work done in the small towns to the south and east which are, in fact, Manchester 'dormitories'.

There is no evidence to suggest, either, that the development of facilities for further education provided by the Local Education Authorities has contributed to the decrease in the number of WEA students. I confess that I was surprised to discover this when I looked into the matter. In Manchester, where facilities are more varied and more concentrated than elsewhere in the District, between 1950-51 (figures for previous years not available) and 1955-56 the number of students following non-vocational courses in evening centres of further education fell from 6,554 to 4,398, while the number attending vocational courses increased from 2,705 to 4,404. It is more difficult to interpret the figures for major establishments, since the division into vocational and non-vocational is impossible to make, but my impression is that a similar trend—although it may not be so marked—has been occurring. The number of evening students at the College for Adult Education has remained constant, and that in another large Adult Education Centre where mainly non-vocational work is done has declined from 1,479 to 1,084, while the figures for evening students in two Technical Colleges show increases from 1,646 to 2,782 and 690 to 1,265. I am not informed well enough to offer an explanation in detail of these changes but the figures suggest that if there is increased competition from LEA classes they must be from vocational rather than non-vocational. I doubt if this competition really exists in any way other than it has always done, i.e., that it may affect young people who might be possible WEA students. The details I collected some years ago from WEA students* about their previous educational experiences suggested that an expansion of part-time vocational education is, over a period of time, beneficial to the WEA, since many of the WEA

* See 'Who Were the Students?' (National Institute, 1951.)

students who gave details about themselves appeared to have formed the habit of attending evening classes at technical and commercial colleges and to have transferred their support to the WEA when they were finally settled in their occupations.

Next we might look at the size of classes in greater detail. I have already shown (Table 2) the decline in the average size of WEA classes from the end of the war until 1951-2. Table 4 shows the number of new WEA classes with an enrolment of over 20. Heavier type is again used as a means of indicating an aspect (numbers enrolling) of the popularity of subjects. The total figure at the bottom may suggest that from 1952-3, after a rapid decline, a 'plateau' situation was established.

TABLE 4
New WEA Classes with Membership of 20 or over

	1936-7	37-8	45-6	46-7	47-8	48-9	49-50	50-1	51-2	52-3	53-4	54-5	55-6
Political History and International Relations	5	11	33	22	29	14	11	5	6	1	4	5	2
Literature	19	9	18	20	16	10	8	8	2	5	4	1	—
Psychology	10	17	10	18	16	17	13	9	9	1	2	2	2
Music	5	6	12	11	7	9	4	6	4	3	4	4	6
Economics and Economic History	3	2	14	15	31	16	14	13	9	8	7	5	6
Government	—	1	7	4	3	1	1	1	—	—	—	—	1
Philosophy	1	2	2	4	3	4	3	1	—	2	3	3	1
Biology	2	2	2	1	2	8	6	4	4	1	2	4	2
Physical Sciences	—	—	1	3	6	6	4	4	3	2	1	5	5
Art	—	—	1	1	1	2	3	3	2	7	5	4	5
Social Anthropology	2	2	2	1	2	2	—	2	2	1	2	1	3
Religion	—	—	1	—	—	1	—	—	—	1	1	1	3
Geography	1	3	—	—	—	—	—	—	—	1	—	—	1
Total	48	55	103	100	116	90	67	56	41	33	35	35	35
Percentage of all classes	32	35	41	32	31	21	18	14	12	11	12	13	13

Another means of indicating the popularity of subjects is to give the total number of classes in particular subjects. Again I have indicated peak years by using heavier type.

TABLE 5
Number of WEA Classes in Different Subjects

	1936-7	37-8	45-6	46-7	47-8	48-9	49-50	50-1	51-2	52-3	53-4	54-5	55-6
Political History and International Relations	18	25	57	58	64	56	51	56	41	35	37	26	21
Literature	39	33	41	61	68	69	50	56	46	47	47	35	34
Psychology	23	28	27	40	49	44	37	41	37	24	24	27	17
Appreciation of Music	13	9	26	34	47	48	41	36	38	30	27	32	26
Economics and Economic History ..	23	25	40	55	106	102	69	45	62	47	52	42	53
Local and Central Government ..	5	3	19	13	10	6	20	13	5	5	3	7	8
Philosophy	9	5	14	14	18	21	29	27	27	25	30	34	18
Biology	10	10	10	14	17	27	25	20	25	14	19	15	14
Physical Science	—	—	7	9	17	18	18	13	11	13	13	19	16
Art	1	1	5	6	7	12	9	8	17	16	18	17	18
Social Anthropology	1	4	3	—	—	11	5	6	7	7	8	6	6
Religion	—	1	—	—	2	4	1	—	—	—	—	—	9
Geography	7	11	—	—	—	—	—	—	3	4	3	9	15

This table illustrates the boom years for Political History and International Affairs, Literature, Psychology, Economics and Economic History and Biology in 1947-8 and 1948-9, and the subsequent decline in the popularity of those subjects. Recently Appreciation of Art, Philosophy, Religion and Geography have become more popular. Philosophy, however, suffered a sharp check in 1955-6. Religion (especially Comparative Religion) and Appreciation of Art would have been greater in number in the last year or so if more tutors in these subjects had been available. In Geography, however, which has now come much more into demand, it is probable that all requirements can be satisfied.

The general position of subjects, judged in the light of the figure for their peak years, may be summarised as follows:

1. Political History and International Relations have experienced a decline of more than 50 per cent.
2. Literature, Psychology, Appreciation of Music, Biology and Sociology and Social Anthropology have declined, but less than 50 per cent.
3. Appreciation of Art, Religion and Geography have increased.

4. Philosophy, because of its sudden decline in 1955-6 after some years of increase, is a case entirely on its own. If it recovers it will take some years to get back to its peak figure. The decline in the Physical Sciences for the same year may be, on the other hand, only temporary.

The decrease in the average size of WEA classes has been accompanied by a decrease, although not so noticeable or consistent, in the size of audiences for Extension Courses. This is shown in the average figures in Table 1 but may be illustrated also by giving figures for the number of Extension Courses for which over 50 and under 50 enrolments were made. In 1945-6 the number over 50 was 19 and under 50 12 and in 1946-7 over 50 was 19 and under 44. Those over 50 then decreased in number steadily until 1954-5, when they stood at 4, but in 1955-6 the figure rose again to 9. This change may, if the present session's figures are also a guide, indicate at least a partial revival of the Extension Course with a fairly large enrolment. Perhaps I ought to say, however, in connection with the question of enrolments, that I do not believe that large numbers are desirable in longer period classes. A dozen or so keen students who attend regularly seem a much better proposition to me from a teaching point of view.

My own feeling, having observed many classes in action over the last ten years, is that their quality is better now than it was at the beginning of the post-war period. A boom is a good thing in a way, it is stimulating to be involved in a great deal of buzzing activity, but it also carries with it much confusion and the danger of slipshod work and hasty and ill-thought arrangements. To use familiar economic phraseology inflation may have good features but its bad ones become more evident the longer it continues. The chief disadvantage of inflation in adult education—perhaps in any kind of education—is that it causes one to resort too readily to the use of inexperienced or insufficiently experienced teachers. Even under the sedate conditions of recent years we have had to recruit a good number of people each year to take classes who have had no experience in adult education. The advantages of deflation are most obvious when there has been too much experience of inflation, and the rather deflationary conditions of recent years, I think, have been accompanied by a general improvement in the quality of class teaching and class work. Too much deflation, however, is bad and I suppose the best state of affairs is a very gentle but continuing

inflation. It makes for optimism while it does not produce the dangers of boom conditions. I think we should now try to work for it, not trying to set the town on fire but rather trying to keep a moderate glow going which will keep everybody warm without causing them to disappear in fire and smoke.

NOTE: The Tables and other statistics in this article have been compiled from the Annual Reports of Manchester University Extra-Mural Department and the North Western District WEA. In regard to subjects, with minor modifications, the North Western WEA classification has been used. The figures for further education in Manchester were very kindly supplied by the Further Education Officer, but he has no responsibility for the way in which I have presented them.

EUROPE 1976—A FORWARD LOOK AT THE EFFECTS OF AUTOMATION

by *Alexander King*

Deputy Secretary-General, European Productivity Agency

WHEN I was asked to come and talk* about what was going to happen in the way of Automation and the like by 1976, it struck me that 20 years hence was perhaps a relatively short time to take, because although developments are rather fast, the readjustment of the economy, the body politic and the social structure is relatively slow. In a forecast of this kind, there are inevitably so many mistakes, because men are not able to have a preview of political and other events, that you must take what I say as referring to somewhere between 1976 and the end of the century.

At the very outset I would like to say that I do not believe that the word 'Automation' is any more than a catchword. It is a very useful and fashionable one for reasons I will give in a minute—but essentially it is only one aspect of the phenomenon which we see before us every day: the increasing rate of technological change in industry. Automation is one example of it, atomic energy is another; the very rapid introduction of synthetic fibres, of electronic equipment, of gadgetry and instrumentation of all kinds, are all parts of this process of very quickly accelerating change. Let me give you two examples of the rate at which things are happening, based on scientific discovery on the one hand and if you like, inventiveness on the other. A booklet prepared by our Science Museum, gives a general summary of the main technological advances made by man since the beginning of his known history. It is interesting that the first half page is concerned with the first hundred thousand years of man's technical change. The last half page deals with the first four months of the year 1955. As another example, the National Science Foundation in the United States recently published an economic survey on American research in which it was calculated that, of the expenditure on scientific research (including government-research expenditure by industry and the universities), from the Declaration of

* The substance of a lecture to the third conference on 'Europe and Adult Education' organised by the European Bureau for Adult Education, September 1956 and printed in summary form in *Notes and Studies*, February 1957.

Independence in 1776 till the end of 1954, half the total had been used since Christmas 1949.

These are two very striking indicators of the rate of change, and automation is a convenient, although an extremely summary word to cover all this and much more. With these things in mind, I thought that instead of talking vaguely about what would happen in 1976, it might be more amusing if I pretended I was sitting here in the year of 1976 giving you a survey of the main forms of industrial development of the past 20 years and to some extent of the last century. So let me begin again:

Mr Chairman, ladies and gentlemen,

We citizens of the federal commonwealth of 1976 find ourselves in a very interesting, but far from novel situation in which we think that the problems of the future are far more important than those which our ancestors faced. I think it may throw some light on what will happen between now and the end of the present century if we look back on the industrial development and social changes of the last 20 years.

First let me say how different our present situation would be, had there been, as we feared some twenty or thirty years ago, a major war. In practice I think that we are beginning to look back to the discovery of atomic energy and power as something which has released us from war, at any rate as far as we can see at the moment, because of the tremendous strength given to men by the new weapons and the possibilities which are now so obvious of almost instantaneous retaliation which make it to our minds unthinkable that there should ever be a major war.

I know that a number of you are very worried by the increasing economic and military power of the Sino-Japanese coalition, but I do not think we need worry too much about it. I think that the Federation with our Russian allies is likely to be sufficiently strong economically to make the Eastern bloc too much aware of the consequences of starting a war of the type that would inevitably take place. Furthermore, with the rapid increase in industry, science and social development in the east of the Asiatic continent, the need of those people for west/east trade is so great that I think we can look forward to a period which might in the end lead to the final development of the world-state, although this still seems pretty remote. Then, of course, in looking back over the last 20 or 30 years, we must also feel that our present tolerably satisfactory situation, in spite of our

problems, would have been a very great deal worse if it had not finally been possible to secure a federation of the European countries and a number of other nations who have institutions roughly like ours and a degree of common self-interest which makes it possible for us to work together without losing our individual state nationalities.

I know it is only four years since the European Federation was finally agreed and there are still many transition difficulties. I think it would be a pity to judge our present problems of industrial integration too closely because they are in many cases of a transitional nature. We hear every day complaints that southern Italy and Greece and some of our other states are backward and becoming still more backward as a result of the Federation and our increased common market. On the other hand, if you look at some other members, particularly Turkey and Australia, you will see that the rate of development in these states and in many others, has been greatly favoured by the integration of markets and production and also the access by industry to raw materials which has been made possible. How different also would have been the situation if the European Trade-Unions and managements had not been able to get together to make possible the rapid adjustments in industry which we have seen. Our Trade-Unions are strong today, I think, and their bargaining position is greatly superior to what it has been throughout the century, owing to the strong lines they have taken and the advantages which initiative nearly always has.

So, having spoken about the differences which might have been, had we had a war, had we not had a certain amount of integration, had we had industrial warfare instead of co-operation, let us look back on this question of industrial development a little more closely. As early as 1954 one of the great leaders of American industry, I think it was the chairman of the Dupont Company, said that some 50 per cent of the population of the United States was engaged in manufacturing and distributing goods and products which were unknown at the beginning of the century. He further forecast that 25 years from then, that is about today, 50 per cent of the population would be concerned with manufacturing and distributing goods unknown in the nineteen fifties. And how right he was.

Of course many of us feel that this rate of increasing technological and industrial change cannot go on for ever and there is a considerable flattening off in some sectors. On the other hand, recent discoveries

of biological engineering, which enable us more and more to use micro-organisms to produce materials which have been rather laboriously made by the chemists and the chemical industry for the last twenty or thirty years, indicate that enormous progress is still necessary. One of the biggest revolutions which came from the utilisation of atomic power has in fact been in agriculture. This is not true atomic energy as such, but by the increasing understanding of the use of radiations to bring about mutation, there has been a tremendous improvement in the performance and efficiency of animals and vegetable crops, giving us not only bigger yields, but a greater variety of products. So one might say that the possibilities of industrial change are still only at the beginning. It is rather strange looking back now, to think that twenty years ago, people were talking about the second industrial revolution and suchlike nonsense. Of course it is perfectly clear to us that the whole process is essentially one of evolution in which it is now possible to distinguish three phases.

The beginning of the industrial revolution at the end of the 18th century, which manifested itself in the mechanisation of industry, in the application of power, and in the replacement of men's muscles by other types of powers, was essentially a matter of inventive skill. The early technologists, working very closely with the early scientists and many of the great scientific pioneers like Lavoisier or Priestley, Faraday or Davey, felt that their immediate contributions to industry could be very great. In fact they made no contributions to industry, except through an attitude of mind. The early discoveries of people like Watt and the inventors of the early textile machinery were in fact non-scientific inventions.

What was important was the cross-fertilising influence which these inventions had on one another. James Watt, for example, who improved the steam-engine, did so chiefly with the intention of trying to improve the coal-mining industry, because mining could never be effective until some automatic method was developed to pump water from the mines. He was also seeking a blast for the blast-furnaces to provide for the rapid and large-scale production of iron and steel on which the engineering industries arose. I need not go on about that, but I wanted to point out that the first phase of our industrial revolution was the sheerly inventive trial and error phase, and it was not until the middle of last century that science had any part to play at all.

The first big impact of science on industry was the discovery of

electricity by Faraday. It remained a pure scientific curiosity for quite a number of years, but the electrical industry depended essentially on scientific formalisation from the beginning and could not have developed by trial and error as did the earlier mechanical industries. About the same time the other sciences were beginning to mature to such an extent that they could contribute to the general development of industry. Physics, and particularly thermodynamics, began to be sciences by the middle of the century and when applied to mechanical engineering made possible not only the improvement of the steam-engine, but the invention of the turbine and everything else which we have had since then. Very important too was the development of the chemical industry, which could not have taken place on a large-scale basis before about 1900 because only then had it become sufficiently mature in science for chemists to design and manufacture compounds and materials which had not been known in nature and which, within a few decades, gave rise to the great industries of dye-stuffs, synthetic materials, fibres and all the other range of new materials and products which we have today. So if the first stage of scientific evolution was essentially one of invention, the second phase was one of scientific discovery. Now I would not say that even now, in 1976, the inventive phase is finished, but it is much less important. The scientific phase, likewise to my mind, is no longer completely dominant, but is still very important.

The third phase, which we reached, I think, about 1950, although at that time we were unaware of it, was the social phase. By that time scientific discovery, as translated into technical effects, was happening at so quick a pace that the real factors controlling its application were economic and social. The economic factors were a matter of adjustment and need not be stressed very much in our survey at the moment. The social factors were however extremely important and now, in 1976, we have not yet worked through them completely, although I think we are well on the way to do so, particularly with the increasing validity of the social sciences over the last five or six years. I consider that the social sciences will not reach a stage of maturity corresponding to that of the physical sciences in the first decades of the century, until perhaps about the year 2000. But they are even now aiding us a very great deal.

First they were enormously helpful in questions of selection, training and the like in industry. Now, I think, social techniques in the hands of management and trade unions have become

increasingly important as mechanisms for bringing about smooth change. But I do not want to talk about the sciences so much as about the social effects which resulted in the middle nineteen fifties from quickening scientific and technical discovery.

It may seem laughable and naïve that our predecessors in the middle nineteen fifties said that managers were born not made. Of course they were born and not made; now they are both born *and* made. We must not judge our predecessors too narrowly, because it is, after all, only some ten years since management became a really institutionalised subject and profession. Management even now is very much as engineering or medicine were in the latter part of the 19th century—at the end of the inventive phase, mainly matters of profiting by experience. They adapted essentially the common law approach of looking at analogies, clinical or otherwise, and applying the results of observation and experience in the case which concerned them. It was the same with management right up to the middle and late sixties and we may look back at the once famous Harvard case-study methods as a legal anachronism similar to that of the early clinical approach of engineers and doctors. Not that one wants to belittle this matter of profiting by experience. Far from it. But we now consider it an element in, rather than the totality of, training, and I think that our modern management science, which is essentially analytical and forward-looking, has experienced a change very similar to that which took place in engineering and in medicine in the latter part of last century. By the early nineteen sixties, management was faced by a situation which has forced these changes. Automation and atomic energy were chiefly responsible because they increased the complexity of industry and consequently the complexity of the manager's task. It was no longer possible for a lawyer or a chartered accountant to become the head of a great firm. The man in charge of large-scale industry had by the middle sixties a very wide knowledge of science and technology, although not necessarily a very deep one. Success depended so much on an understanding of the possibilities which science and technology offered and of the need for interpreting the views of specialists, that the education of management was forced in a new direction.

The effect on labour, was also very great. The whole social structure, as well as the pattern of industry, has changed. The continued increase in the rate of change has forced many industries out of business altogether. The difficulties which the conventional textile

industries had in the late fifties and the early sixties illustrate the difficult adjustments which were required on the part of both management and labour and make us realise that organised labour has in fact done a tremendous service to the community and to our Federal Commonwealth in general. It took the lead in finding out the nature of the changes likely to force on management the need for a higher and more intensive type of workers' education so that workers could have a greater share in the affairs of industry in general and, among other things, for accepting within the ranks of organised labour a larger number of experts who could give advice. In fact I would say that our trade unions in 1976 have probably undergone their own internal managerial revolution. It was feared in the middle fifties that there would be large waves of unemployment. However, our governments, with very strong trade union participation, have wisely maintained a policy of full-employment throughout and have compelled, through improved methods, a degree of pre-consultation on technological and production change, which has perhaps been the key to the relatively smooth transition which we have had, apart from the notable exceptions of the textile and one or two other industries. They contributed greatly to education in industry by forcing early consultation and supporting, encouraging and even compelling managements to undertake changes, which they were often unwilling to do mainly because of the lack of appropriate education and comprehension of what constituted management. This has been a major factor in the relatively strong economic and social position we are in now.

The first consequence of technical change, as I have said, is the changing pattern of industry. Even by the middle nineteen fifties it was apparent that industry in Western Europe and the United States particularly was moving in new directions. I quoted earlier the statement of the head of the Dupont Company in 1954 and we now have undreamed-of technological opportunities presented by huge new world markets of a different type. They certainly caused our earlier industries of a simpler type to dry up, but, on the other hand, gave an impetus to new developments of all types, in Western Europe particularly, and how stupid it would have been if we had tried to resist this. Our existing prosperity depends on the facts that we have kept in the forefront of scientific discovery, technical development and social adjustment, and have provided the goods which the expanding markets in the rapidly developing areas have demanded.

Had we not taken advantage of these possibilities by supporting policies of automation and the like, I think our Western civilisation would collapse completely in the form in which we have known it, by possibly the year 2000. But that fortunately is now no longer likely to happen.

Let us look a little closer at the technical changes of the last few years. Atomic energy is of course widely used now, but we still suffer from a lack of power. Our rapidly increasing industry has demanded an enormous increase in the horsepower per man available throughout industry. Although our atomic power programmes (partly owing to our scientists' success in harnessing the mechanism which was first put to use destructively in the hydrogen bomb) has now given us the possibility of a very great increase in power, the need for providing capital and the sheer production difficulties have until now given us only a fraction of what we want. That is why our coal mines are still so busy but this is again aggravated by the fact that it is more and more impossible to obtain manpower in our coal mines. Natural gas helps a great deal of course, but this has not got over our need for specially good hard coking coals for the metallurgical industries and I think most of you here, from your technical knowledge, will agree that the coal mines and oil industries will be even more prosperous when atomic energy is almost completely providing the services we require in industry, because of the vastly increased need throughout the world for chemical raw materials and because of the peculiar fact that we still like to transfer ourselves across the highways of the world in motorcars and buses and the like.

The rapid industrial developments in the East and in Africa are opening up such enormous markets for coal and oil, that our coal and oil industries are severely challenged by existing demands and of course the old questions of the running out of our reserves are still with us. In the middle fifties, the visible oil reserves were greater than they had been in the beginning of the century. Now they are still bigger but we are still worried, not so much as to what the world will do for power, but what the world is going to do for raw materials. Very cheap hydrogen power increasingly makes it possible to simplify ways of obtaining many of the materials from limestone, air and water which we formerly imagined could only be procured starting with rather highly-developed raw materials, such as coal or oil. I think our geological reserves will probably serve us until more complicated syntheses requiring much more power come into being.

I talked a good deal about the term 'Automation', which was popular in the fifties, but which has very little meaning for us now, but as this is largely a historical survey, perhaps I ought to say just a word or two about what our predecessors meant by it. Some of the older people in this room will remember very well the discussions we used to have on the word in the nineteen-fifties. It was used in so many different ways, by so many different people that it all seems rather laughable and unnecessary now. But, looking back, it had its uses. Some people, particularly people not too closely associated with it, regarded it as the immediate panacea for everything, something which one adopted, without thinking how it could be adapted. Industrial prosperity would be permanently assured, work would be diminished to a vanishing point, working hours would go from the 40-hour week to the 20-hour week and then to the 5-hour week, etc. On the other hand, there were those who took the view that automation was nothing new at all. Why this bother about a revolutionary process? We have been encouraging a high degree of automation all our lives, so what is all this talk about anyway? As always, the truth lies somewhere between the two extremes. There was nothing new in the increasing degree of automatic control, but developments reached the stage where lines of progress were converging and something new in nature, if not in constitution, was beginning to appear.

Mechanisation, the first line of development, came in with the beginning of the industrial revolution and progressed smoothly and with acceleration. By the middle nineteen-fifties, a great increase in the amount and complexity of mechanisation took place, particularly in the use of transfer machines and of material handling equipment, but there was nothing inherently new in all this, merely an increasing complexity and increasing use of growing possibilities. Mechanisation by itself was certainly not automation.

The second stream was the process of automatic control. This also had been in use for many years—the governor of the earlier steam-engine was one of its early forms. The automatic pilot in aeroplanes, used at the time of the second world war, was a much more sophisticated form and even as early as 1956, automatic control was in very widespread use in many industries. By that time all refineries had adopted it in a still rather simple way, but on a quite large scale.

Automatic control consists of the following essentials. Some critical property is chosen, it may be pressure or something else which is

a measure of the quality of the product. Instruments will then register changes in that property, if the changes are greater than the technical measurement has decided. A signal will then be given to an adjuster and operators will alter the procedure of the part, so as to bring it back within the allowed range of this measured property. One of the simplest examples of this is the ordinary thermostat governed by the movement of mercury on expansion which heat will open and cold will close. Electrical circuits, which turn heating devices off or on, enable temperatures to be kept within a very narrow range. In industry now such processes are so commonplace that we hardly notice them. The great period of adoption of such devices, was from about 1950 to about 1962. Since then they have become more refined, more widespread.

The third great stream of technical advance was the use of electronic devices and computers. These enabled data to be processed, e.g., simple clerical data in offices, which as recently as twenty years ago employed a large number of clerical slaves to do work which is certainly only fit for machines. There are other kinds of processing data, e.g. marketing forecasts, production forecasts, making decisions on the basis of these forecasts, how much to manufacture and how many items of different categories; feeding these processes into the productive machine, so that in fact automatic production is facilitated.

None of these processes were themselves regarded as automation, although the term was sometimes loosely used, but the bringing of the three together, particularly where the electronic equipment was in charge of the production and the operational factor as a whole, was what our predecessors meant by this strange word 'automation'.

To our minds now, this is a rather artificial concept, but it was not too stupid at the time. It was a convenient way of regarding this particular phase of industrial technical development as a whole. Its real value in the middle fifties was in forcing management and labour to look at the consequences which these developments would have in the future. Indeed, if they had not been forced to do so early, we might have been in a very different political, economic and social situation today. In the middle and even late nineteen fifties, when there was always talk about automation, there was practically no example in Europe or America of full automation. It is only really in the last five years that full automation has become at all common. Until 1960 it was a concept rather than a reality, and the steps

towards it, either by sophisticated mechanisation, by process control, by automatic control, or by processing data electronically—all these things were frequently loosely talked of as automation, although they were really only ingredients of it.

One of the first places where automation hit our economy by the late fifties, was, as I said, in office work. The large clerical office which is now an anachronism disappeared about 1960. The work which such offices did was an impossible drudgery and the abolition of this work set people free for education for much more productive enterprises. It is very interesting to the anthropologists amongst us to look back at the social snobberies of the early part of the century where the so-called white-collar workers, who dealt with such things, actually regarded themselves as superior to workers in factories. What an extraordinary inversion of our present use that is, and how relatively enlightened we are to have abolished it. When one considers nowadays the creative possibilities and satisfactions of working production, the idea that mothers and fathers should try to encourage their children to go into routine clerical work seems to us one of the greatest of absurdities. Still, there it is.

History records some peculiar social situations. I mentioned that management has changed a great deal and is now of course based on scientific method. As you know, nowadays a very large proportion of our population receives some type of higher education, in universities or higher technical colleges, and an equally large proportion of our people are educated in science and engineering, but one of the most interesting evolutions of our educational system of the last twenty years has, I think been the new university approach to a general preparation for industry. In England and the Scandinavian countries, until 1960, the stress on a classical education was still very great, but gradually it was realised that while the classics and the humanities still required great study and contributed greatly to our culture—and they are of course still taught largely in our schools—as a preparation for careers in industry or government they were insufficient. Consequently we now have these most interesting degree courses in most of our universities (introduced first in the older universities, strangely enough) which are regarded as a basic preparation for management. We no longer encourage at our universities the teaching of what our predecessors called management-techniques, such as cost-accounting, work-study and the like. These are taught in evening classes, mainly in the technical colleges, and most of our

management personnel have gone through them. But in training for management at all levels, our present idea is to give people the best general education for contemporary culture. They have to be provided with a sense of measurement of all the matters they are to deal with, whether they are technological or social and to be trained as far as is humanly possible in making wise decisions.

The background training of our modern courses for management of all kinds is based mainly on: first; engineering and statistics; second, economics; third, sociology; and fourth, intensive training in one of the natural sciences, preferably a biological science, because in biology we are dealing with systems where there are large numbers available and where a statistical and analytical approach is necessary if an understanding of the relative importance of these various aspects is to be appreciated. The operational research approach through a natural science, such as biology, gives a very good preparation for a study of the social scene, or the complexity of an individual industrial part. It is very interesting to note that already, in the middle seventies, there is a slight revulsion against the excessive technological and specialised education we have had, in spite of this more general training which I have mentioned and a very strong turning towards subjects like literature, the classics and music, but I think the real reason for this is increased leisure.

Those in charge of industry are overworked, as usual. Our Trade Union leaders are the most overworked of all today and the departmental heads in industry the next. Yet we do talk about the increased leisure which we have at least on paper and which allows us to spend much more time on cultural subjects. That again has led to a great demand for people widely based on the humanities and in artistic subjects, so that the rather ludicrous attitudes of the middle sixties that technological advance was going to distort our culture and push out the humanities and artistic subjects have in fact proved completely unfounded. We have merely redressed the balance and our basic education, I think, now fits in fairly well with contemporary culture with its general social economic, managerial, cultural and other facets. Science, of course, is still developing rapidly. The present concentration on the utilisation of solar energy is very great and we have made enough progress to realise that, had we put as much effort into the development of solar energy utilisation in the thirties and forties and fifties, as we did into nuclear power, our civilisation today would be based on electronic utilisation of the sun's direct rays

rather than as it now is, on the harnessing of energy from the atoms of heavy hydrogen.

I mentioned biochemical engineering and the importance of mutations. The tremendous advance made by medicine in the last few years is itself causing great social problems. The recent increase in the average length of life will require a great deal of adjustment socially and otherwise. In the sixties, the problem of rehabilitation of elder workers and re-training in necessary skills was dominant. Now the problem is utterly different since, with new medical discoveries, the process of ageing is changing very considerably and retention of skills to a much later age means a big change in our labour pattern.

From the trade union point of view, the last two decades have been years of tremendous progress and activity. The influence of labour on policy decisions in industry is now universally accepted. The effects of the trade unions on education at all levels has been very great and I think the influence which the trade unions have had and the adoption of new techniques has been on the whole completely necessary. The nature of work itself, on which I have dwelt very little, has also been completely modified. The situation in the thirties is caricatured in a historical film of Charlie Chaplin: *Modern Times*, when man was a link between automatic processes. Industry in the thirties to the fifties was perhaps at its worst, at least the worst it had been since the very bad days of the beginning of the industrial revolution, because men had invented many complicated and effective machines but had forgotten to develop the concept of industry and industrial production as a whole.

Today in 1976 we see three major problems facing us in the western world—the continuous expansion of the world economy, the continuous population increase, and the widespread frustration due to the need for adjustment to ever-increasing leisure.

However, these problems and others stemming from them, e.g. redundancy in industry, may be solved through better planning within the European Community. We have seen that European federation has been forced upon us by the need for a common market, and this trend, which happily has been kept above party politics, cannot be stopped.

ADULT EDUCATION AND THE ADMASS

by *Brian Groombridge*
Warden, Percival Guildhouse, Rugby

THE USES OF LITERACY, by *Richard Hoggart*. (Chatto & Windus, 25s.)

RICHARD HOGGART'S book deserved its good press. It combines a very rich, accurate but warm, detailed yet eloquent, portrait of working class life, with an analysis of the way in which purveyors of entertainment, especially written entertainment, are exploiting elements in this life and corrupting it. By the working class he means urban weekly-wage earners who went to elementary school and are now skilled or unskilled labourers, navvies and craftsmen, transport workers, plumbers and foremen. They live in 'the miles of smoking and huddled' houses in Hunslet, Ancoats, Brightside or off the Hessle and Holderness Roads in Hull. Mr Hoggart neither romanticises his description, nor does he lean over backwards not to do so; he is objective without being sterile. He evokes the strong sense of neighbourhood and neighbourliness, with this man helping others to fill in forms, that one acting as an amateur general repairer, while this woman is good at needlework and is called in for special occasions. Family solidarity is even stronger, expressed in the small, over-heated, multi-purpose living room, and the enormous meals; home is a warm focus of stability, comfort and significance in a hard, undependable, disdainful and rather pointless world. Being cheerful is a supreme virtue; sin is any act which threatens the family. It is a world set against the bosses' world, against the world of 'Them', and it strongly presses all to conform, but within those defensive boundaries it is a tolerant world—the most important thing is that your heart should be in the right place, and that you should help everyone else to make the best of it. Its values are a mixture of fatalism, ethical Christianity, and hedonism—money spent on beer, cigarettes and the chara' trip is money well spent, for they make life bearable. Room is found for the political and pious minorities, but they *are* minorities, as social historians seem not to remember. People who think in personal, local terms are not prone to cosmic or civic concerns. There is tremendous resilience here—as Mr Hoggart observes, the industrial

revolution did not transform the rural working class into 'a dull *lumpen-proletariat*', but he makes a strong case for anxiety at what even the verbal mass media are doing to their traditions, not counting the effect of what the mandarin television critics call the 'idiot's lantern'.

It is not enough for Mr Hoggart's fellow adult educationists to join the reviewers in saying 'How interesting!' and passing on to the next title, partly because, to use the blurb's cliché, 'the other half' which he describes is, for many of us, as for him, not 'the other half'—it is our own half; partly because the cultural situation he depicts is one which we often ignore, whereas it ought to be having our active attention, even down to organisational detail. John Osborne has some relevant words here: 'Hating the mob may make you feel civilised and superior, but if you go on feeding it dead meat, there's the danger that it may one day turn round and bite you. It's all very well to play at literary cross-word puzzles in the weeklies, proving how clever and well-read you are, talking about the Influence of the Novel, but the fact is that there won't be any novels . . . if you don't get down to some thinking about the Influence of Sabrina or This is Your Quiz Show and, what's more, finding and doing something better.' Adult educationists do not, by and large, hate the mob. They leave that to Mr Eliot's élite, 'the scum of greatness' as Lyman Bryson calls them. The mob is not hated; it is written off. The Extra-Mural Departments cater increasingly for the already well-educated, and, while remembering the moral dangers in this pointed out by Mr. Wiltshire (ADULT EDUCATION, Autumn, 1956), that is surely their appropriate function. The WEA provides for an intellectual aristocracy of labour, and the NCLC for a minority of the politically conscious minority with whom Mr Hoggart is not chiefly concerned. Nearly everyone quotes the democratic bits from the 1919 Report, while believing that adult education (movement or service) can only be for one or two per cent of the population. The rest are looked after, on a small scale, by some Working Men's Clubs, by some branches of the Adult School and Brotherhood movements, by a few of the non-residential educational centres; on a large scale by the BBC—by its Charter an instrument for adult education—though as I write, Sir Ian Jacob is making a gesture which looks like sponge-chucking in the face of ITV and Radio Luxembourg. Sometimes a passing thought is spared for the vast majority who are never touched by adult education other than the BBC's. It is assumed

that they are influenced by the opinion-forming minority who go to WEA classes, a leaven 'out of all proportion to their numbers'.

Mr Hoggart fears it 'is by no means certain' that this minority will continue to exercise this influence in the face of the transformation being wrought by the mass media which flatter, emasculate and may, finally, destroy those aspects of working class culture on which they are parasitic. There is a problem here facing the long-term residential colleges, which recruit many of their students from this fermenting minority. It is right and inevitable that they should make it possible for their mature students to develop their minds and personalities, so to become more useful citizens, though it is to be feared that 'more useful' is rated on a middle class status scale. This may mean that they *minister* to some of the needs of the working class, instead of sustaining their neighbourhood or workplace from within. Instead of developing the self-reliance of working class people, this system recruits extra members of the middle class with a conscience about their social inferiors.

Mr Hoggart is mostly not concerned, however, with the earnest self-improving minority, and while there are points of detail on which I disagree with him, the rest of this review must be devoted to some points in his diagnosis, to reflections deriving from it, and to asking the formidable question: What can we do about it? (Perhaps we can tempt Mr Hoggart to write more fully than was possible in a book not aimed at specialists?) He describes the way in which working class easy-going tolerance is distorted by commercialism into an attitude where absolutely anything goes so long as it sells to enough people, in which anyone with an interest in standards or quality can easily be made to seem stand-offish, and discrimination equals 'side'. The standards which mass producers of culture find they can express in greatest bulk are then endowed with a force which is hard to resist because it battens on to urban gregariousness and social conformity. Criticism becomes impossible because criticism of the perpetually flattered opinions of the market-majority isn't being matey. In this way an entirely synthetic all-pals-togetherness is created, a phoney manipulated egalitarianism expressly designed to keep the cultural conveyor belts moving without interruption.

Pin-up pictures provide an obvious example of what this does to standards. (Mr Hoggart is not puritanical about them; he objects to their vicariousness, the laboratory-uniformity of their sex, and to

their trivialisation.) They have come out of hiding in lorry cabs and service billets to become 'the most striking feature of mid-twentieth-century mass art'. This change in attitudes is very pervasive: everyone knows the secondary meaning of the phrase 'vital statistics', nearly everyone accepts a world in which the mere possession of the right ones guarantees success. In almost any company you can mention cleavages and use 'sexy' as an acceptable adjective. To the extent that this marks the withdrawal of anti-human puritanism, there is much here to be thankful for; to the extent to which we are all victims of a persistent campaign to create a libidinous ethos for the sake of profit, the prospect is frightening. It is often a nice point to distinguish broadmindedness from corruption. Because working class people are, with sections of the aristocracy and the intelligentsia, the most broadminded in society, they are in particular danger.

The Uses of Literacy also warns of the decline in intellectual curiosity in working class reading. Although it is the case that people vary enormously in their physical and mental aptitude for reading, mass publications have a vested interest in *preventing* imaginative and intellectual progress in their readers. The old-fashioned family magazines specialised in the curious and the startling and there was much to wonder at in science, geography and history. Now the range is narrowed to the merely startling, and only sex, crime, and, occasionally, the supernatural, are reckoned to startle. The sex-and-violence novel is a specialised product of this narrow range. I share Mr Amis's regret that Mr Hoggart was not able (as Geoffrey Wagner did in *Parade of Pleasure*) to quote actual examples. It is a distinct disadvantage at different times in the book not to know precisely which publications or popular songs he is aiming at. However, as compensation, there are his brilliant pastiches in the Mickey Spillane manner and his credited quotations from *Sanctuary* and *A Farewell to Arms*. These are important because they show how the disease runs from brow to brow and because they reveal the restricted but real creative skill of some sex-and-violence novels. Most mass art deals in the cliché and the conditioned, well-worn response, but these writers must communicate the physical thrill as directly as possible by verbal assaults on the glands and nerves. As Mr Hoggart truly observes, there are worse diets than the trite; he turns with relief to *Secrets*, *The Oracle*, and other threepenny weeklies which are neither vicious nor pretentious. But have they a future? From this relative respect for the hackneyed but not depraved material in

Peg's Paper emerges an important point. He does not want to make highbrows of us all, but he emphatically objects to deliberate attempts to stop people being 'wise in their own way'.

There are four reasons in ascending importance why all adult educationists should read this book: to show that they have not succumbed to the weakness, noted by Mr Hoggart, of reading book reviews instead of books; because this essay, like many review articles, does not always make clear where author ends and reviewer begins; because *The Uses of Literacy* is the best guide yet to aspects of the contemporary cultural milieu; and because by implication every page reminds us of our undischarged responsibilities to most adults. There are three suggestions I would make at once to continue the discussion on how we might start measuring up to these responsibilities: firstly, we should not emulate myopic magistrates who affect not to know who Johnnie Ray and Diana Dors are. We should not be too far out of touch with the universe of *Top Twenty*, *Reveille*, *Spick or Span*. (Nor should we make the mistake of ignoring the specific and equally soul-destroying vices of middle-class popular publications. Mr Hoggart is justly horrified by their 'intellectual smugness . . . spiritual chauvinism and snobbery'.)

Secondly, adult education should use the mass media more. The NFCA's television group-viewing scheme could be the beginning of a vast extension of adult education (see ADULT EDUCATION, Autumn, 1956). What the Télé-Clubs are doing in rural France is being repeated, in urban terms, in some British community centres and youth clubs. Discussions based on group viewing sessions can potentially be as widespread as the broadcasts themselves. Similarly, feature films in commercial cinemas could be used to stimulate educational growth—community centres could organise meetings in connection with local showings—harnessing audiences' spontaneous discussion of Van Gogh's life and work, *War and Peace*, or the moral problems posed by *Moby Dick*. Naturally the number of people who would take part in such 'after-activities' is much smaller than total cinema and television audiences, just as those who have read *Along my Line* and *Thursday's Child* are only a fraction of the fans of Gilbert Harding and Eartha Kitt. Nevertheless, the scale of operations could be much vaster than anything attempted in England so far. We have been like the Italian adult educationist who complained to me that her people are only interested in Gina Lollobrigida. Only! What a superb visual aid to touch off an interest in the art of the cinema,

or in the social content of some of her films! (The Percival Guild-house has successfully experimented with this method with a relatively sophisticated clientele; *a fortiori*, it should be possible to base much popular education on the popular media.)

Thirdly, Scandinavia has neither the quantity nor density of population that makes England so vulnerable to the mass culture industry, and it is perhaps only just discovering some of our old difficulties of associating adult education with the urban working class. But Scandinavia is not hamstrung by having an aristocratic approach to adult education, as we are. We need to realise, and to realise urgently, that all men can grow from where they are, and that the growing man is less likely to be the passive consumer of the Pop Kulch magnates, or the docile victim of the caucuses (both of and against the Establishment). We need a democratic outlook, a flexible attitude to methods, and, consequently, many more than the handful of professionals and amateurs who run adult education at present. The task is enormous, and instead of the dramatically wicked capitalism which the pioneers had as an enemy, the devil has now adopted the much more seductive guise of the skilfully marketed 'hypnosis of immature emotional satisfactions'. As Mr Hoggart says, 'People in this situation have somehow to be taught how to help themselves.' May the debate continue on that 'somehow'.

IS THIS ADULT EDUCATION?

by *Phyllis M. Forman*

Assistant Secretary, National Old People's Welfare Council

IN 1954, the King George VI Foundation announced that they were making a grant of £40,000 to the National Old People's Welfare Council to assist in the training of those engaged in the care and welfare of old people; such training to be primarily for the benefit of voluntary workers but to include certain whole-time workers. This grant has made it possible to inaugurate a systematic scheme of short-term training in a field of voluntary work where the necessity for training had previously been little recognised. In the simplest terms the aim of the scheme, which is known as the King George VI Social Service Scheme, is to enable more and better work to be done for old people's welfare.

THE NEED

Work for the welfare of old people, whether full-time paid or part-time voluntary, has become an increasingly significant part of the social welfare field since about 1940. This activity reflects new public interest in old age and does not necessarily arise because old people in general are worse off than before the war. It is due to a striking increase in the importance of the old in social life, which has coincided with a decrease in the importance of certain other social problems such as unemployment.

A main reason for this development is the unprecedented increase in the number of older persons in the population. The ages of 65 for men and 60 for women have become the statutory boundaries of old age since the introduction of contributory pensions. The number of people in these age groups has risen from 1 in 16 in 1901 to about 1 in 7 today. People over 65 'Not gainfully occupied' increased from 2,480,000 in 1931 to 4,680,000 in 1954, women outnumbering men by 2 to 1. This is the most rapid increase ever recorded in the percentage of the old in this country.

The number of old people living alone has also shown a marked increase. The last census recorded over 50 per cent more people living alone than the previous one, although these were not all old people. As a result of comparatively late marriage and a rapidly falling birth

rate in the first 30 years of this century families are smaller and generations more spaced out than they used to be. According to Professor Titmuss a quarter of present old people never had any children of their own; as people tend to live longer many old people have no-one to turn to for companionship. Relatives who would like to help may be unable to do so because they are kept away by pressure of work or are tied by responsibility to their own children or are isolated on new housing estates.

Many of the old of today have lived hard lives. Many of them suffered in the first World War either as combatants or as wives and fiancées. In their years of maturity when they had their health and strength they lived through a period of depression and unemployment, followed by the rigours of the second World War. Although the Welfare State has enhanced financial security in old age, the continual rise in the cost of living and devaluation of savings have caused considerable hardship.

The social facts have to be considered when we are looking at the remarkable advances made in the medical care of old age. The comparatively novel science of Geriatrics has transformed the chronic sick wards of hospitals and has allowed many who might have been bed-ridden to continue active lives to an advanced age. Such advances have made the development of constructive interests for old people all the more important.

The transition from work to retirement (which involves differences in income, social life, habits and attitudes), decline of physical and mental capacity, loneliness, all create problems, public recognition of which has been one of the outstanding social changes since the war. The network of new welfare services for the aged combining public and voluntary work in a single system, and concentrating more on personal services than on expensive facilities has grown up from small beginnings in the last 17 years, and particularly in the last ten years.

The most successful development of such co-operation between statutory and voluntary arises where mutual confidence prevails, where all the workers in the field know what other people can do, where the voluntary workers take pride in the statutory services available for elderly citizens and the understanding way in which they are administered, and the statutory bodies are eager to utilise those complementary or pioneering services which lie outside existing statutory powers.

ORGANISATION

The National Old People's Welfare Council was started as a committee of the National Council of Social Service in the winter of 1940. Since that time there has been a rapid and steady growth in the number of Old People's Welfare Committees. These Committees are made up of representatives of the various voluntary and statutory bodies concerned with the welfare of old people; they are co-ordinating Committees concerned to assess and provide for the needs of old people, and to encourage and promote efforts for their well-being. There are now 56 County Old People's Welfare Committees, and some 1,270 Local Old People's Welfare Committees: this is the background of the present development of the scheme of training for workers in Old People's Welfare.

Responsibility for the development of the King George VI Social Service Scheme rests with the NOPWC through its Training Committee, the chairman of which is Professor R. E. Tunbridge, OBE, Professor of Medicine of the University of Leeds and Chairman of the Yorkshire OPW Council. The Vice-Chairman is Miss M. Rackstraw, the chairman of the Hampstead Old People's Housing Trust, who has had long experience of voluntary work for the welfare of old people, particularly in connection with housing, and communal homes. The committee includes representatives of the Local Authorities' Associations, the British Medical Association, the British Red Cross Society, the Church Army and the Salvation Army and two members from a social science department. Observers from the Ministry of Health and the Ministry of Education serve on the committee. Regional and county OPWCs also have representatives.

GENERAL DEVELOPMENT

When the grant of £40,000 was announced, it was proposed that training should be developed on the following lines:

- the inauguration of vacation, refresher, and short courses for voluntary and paid workers with the object of providing a cadre of efficient trained leaders and workers properly equipped for the care of old people . . .
- a limited number of bursaries for the training of new recruits for employment in old people's work, and for those wishing to specialise . . .

- long courses for potential wardens and matrons of Old People's Homes on the lines already carried out through the National Old People's Welfare Committee . . .
- refresher courses for matrons and the staffs of Homes.

The chief new developments have been under the first heading. Following the announcement of the grant, informal conferences were held in the Autumn of 1954 with the intention of discovering the views of those engaged in the work in different parts of the country. The scheme was formally launched at a National Pilot Course in London, in January, 1955. Key personnel engaged in old people's welfare work from all parts of the UK including representatives of statutory authorities were invited and a plan was discussed for a scheme of regional and other courses.

Seven regional courses (called Area courses) were held in various parts of the country between March and October, 1955, the last being held in N. Ireland. These courses were of an informative and exploratory nature giving opportunity for consultation on a wide basis with representatives of Regional, County and County Borough committees about the development of training, and of seeking the co-operation of those representatives in the organising of subsequent courses.

Three types of courses are now being held—*Tutors, Leaders* and *Local*. Local courses will ultimately be the most important, but tutors' and leaders' courses are of value in themselves and essential to prepare the way for local courses.

The whole development of the scheme is based on the devolution of courses from levels of leadership to levels of field work. The amount of money available is not sufficient to endow a Staff College or to permit of the appointment of a number of field officers. There are only three paid appointments in the scheme, a National Organiser and two Tutor-Organisers, one responsible for the training of Wardens and Matrons and one responsible for the metropolitan area of London and Middlesex. A plan has therefore been evolved for making the fullest use of the voluntary services of the more experienced workers to train the less experienced and the newer recruits. The first stage of this lies in courses for the training of voluntary 'tutors' who have undertaken to be mobile within regions or counties to 'tutor' leaders and local courses. The word 'tutor' is not really satisfactory as it carries an implication of university standards, but prolonged consideration has failed to produce a satisfactory substi-

tute word. 'Counsellor' carries special implications of Marriage Guidance and 'Conductor' is easily misunderstood.

TUTORS' COURSES

Courses for tutors of one week's duration are primarily concerned with the principles and techniques of training and methods of running courses; the illustrative material is taken from old people's welfare sources adapted to the needs of those who will be tutoring leaders and local courses. Three courses, completed by 45 prospective tutors, have so far been held. Anyone enrolling for a tutor's course is normally asked to tutor a minimum of six courses in the following three years. A conference of those who have already tutored two or more courses was held early in 1957 with particular purpose of exchanging experiences and discussing suggestions for the future.

LEADERS' COURSES

Leaders' courses are primarily for experienced members of OPWCs and others who are considered suitable to assist with the organisation and running of local courses. The first leaders' courses were held in 1955 in Newcastle and Manchester, followed quickly by a residential course covering the counties of Surrey and Sussex. Up to the time of writing 34 such courses have been held, including seven in Scotland where the organisation is slightly different.

Leaders' courses are essential in order to enable officers and voluntary workers to organise local courses and because it is on the calibre of leaders in Old People's Welfare work that the worth of this expanding service will depend. To paraphrase Sir John Hunt, the leaders must be able to inspire others to discover and give their best, and be able to persuade each other member of the group that his job is also essential, and its development his responsibility.

Leaders' courses are limited to 30 persons and include a minimum of twelve hours of instruction and discussion. Each course is required to have a tutor present throughout. Twenty courses have been residential, eight have been held on separate whole days and six have been held over a series of afternoons or evenings. Three leaders' courses have been held in conjunction with the extra-mural department of a university.

The subjects from which selection may be made for a leaders' course are as follows:

Section A—General Approach 1. Historical background, general development and future trends of old people's work in Great Britain. 2. Existing statutory provision for old people. 3. General outline of voluntary provision for old people, including the National Old People's Welfare Council and Regional, County and Local Old People's Welfare Committees. 4. The development, purpose and function of Old People's Welfare Committees.

Section B—Administration 1. Organisation of an Old People's Welfare Committee. 2. The inter-relationships of the statutory and voluntary bodies. 3. Old People's Welfare Committee procedure.

Section C—Health 1. The Health problems of an ageing population. 2. Mental attitudes and problems of old age. 3. Home nursing and first aid for the elderly. 4. Ways of minimising disability in the elderly. 5. Prevention of accidents to the elderly.

Section D—Accommodation 1. How to deal with accommodation enquiries including sources of information and help. 2. Initiation and organisation of housing schemes. 3. The scope and function of communal homes.

Section E—Visiting 1. Organisation of a visiting service. 2. Techniques of visiting. 3. Sources of information for visitors. 4. Personal problems and personal services. 5. Spiritual needs of the elderly.

Section F—Domiciliary Services 1. Outline of special services, e.g. chiropody; laundry; meals services; etc.

Section G—Clubs 1. Purpose and scope. 2. Management. 3. Activities.

Section H—Occupations 1. Range and scope of occupational interests. 2. Outline of special handicrafts. 3. Outline of special occupational or employment schemes.

LOCAL COURSES

Local courses are designed to fulfil the essential job of the training scheme, i.e. to inspire and inform groups of voluntary workers capable of helping older citizens to obtain the fullest possible life. They are for members of local committees, visitors, club workers,

helpers with mobile meals schemes and other services. They comprise at least six hours' instruction. The first was held at Holyhead, Anglesey over a series of five consecutive evenings, and was closely followed by a one-day course in Kent. At the time of writing some 50 local courses have been held, one of them in the Welsh language.

The subjects from which selection may be made for local courses are as follows: 1. General outline of needs of old people: the scope of an old people's welfare committee's work for the elderly. 2. General outline of statutory provisions. 3. General outline of voluntary provision. 4. Committee procedure. 5. Purpose and techniques of visiting. 6. Club management and programmes. 7. Attitudes to old people: helping relatives, visitors and club workers to understand the particular needs and disabilities of the elderly. 8. The scope and organisation of voluntary services additional to visiting and clubs. 9. Occupational interests. 10. Sources of information.

The aim of the training committee is to develop the scheme in such a way that it will be possible for it to carry on when the initial capital grant is exhausted. Once the scheme is firmly established it is necessary to seek increasing co-operation from Local Education Authorities and Extra-Mural Departments in order to make it possible for training to continue without grants from the King George VI Social Service Scheme funds.

It is encouraging to see that some counties are now developing their own patterns of continuous training. Surrey for example has adopted a two-year scheme by which the county is divided into eight areas, each of which will arrange four local courses within the next two years. These courses will endeavour to meet the differing needs of club leaders, visitors, members of committees, etc. The scheme is based upon an ordered and progressive scheme of training and if the necessary funds become available, it is intended that the two-year scheme should become a continuous development for the future. The Surrey plan has been adapted to similar two-year schemes in Hampshire, Durham and Anglesey. So far no course has received an LEA grant, although in Essex, LEA premises have been used, and helpful support and publicity have been given.

BURSARIES

£2,000 has been set aside for the provision of the King George VI Memorial Bursaries for the training of persons experienced in social work who wish to take up full-time employment in OPW. Such

bursaries are intended to cover attendance at appropriate lectures provided by universities or similar bodies and in-service training with an OPW Committee.

COURSES FOR WARDENS AND MATRONS

About one-fifth of the sum granted by the King George VI Foundation is being used for the continued support of training and refresher courses for wardens and matrons of old people's homes which were already carried out through the NOPWC with the help of an earlier grant from the National Corporation for the Care of Old People.

Before the war there were very few small homes for Old People and even in 1948 there were less than 200. Today there are about 1,400 run by local authorities and voluntary societies, and the number is still increasing. As a result a new profession—that of warden or matron of an old people's home—has been created. Nine training courses have been organised to help meet the increasing demand for matrons of homes. 178 students have attended these courses and almost all of them are holding appointments in homes provided by local authorities or voluntary societies. These students have been recruited from women of various ages: women who have lived at home looking after aged relatives; widows; ex-nurses; kindergarten and nursery school teachers; house-keepers, school matrons and a few business women tired of office life, as well as attendants and assistants in old people's homes who seek promotion.

The pattern of the course, has varied slightly as experience has been gained, and they now last for fourteen weeks. This period is divided into ten weeks' practical and four weeks' theoretical training. The practical part consists of six weeks' living and working in old people's homes, both statutory and voluntary, and four weeks' working in a geriatric unit of a London hospital. The theoretical part, which is held in London, includes visits of observation, demonstrations, and discussions, as well as lectures on such subjects as:

Catering and Nutrition; Home Nursing and First Aid; Office Management; Recreational Interests; Household Management; Social Legislation concerning old people; Elementary Psychology; Problems and Handicaps of the elderly.

The courses are under the direction of a qualified Tutor-Organiser. No examination is held, but a statement giving details of the train-

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ing undertaken is given to each student satisfactorily completing the course. Two courses are planned for each year. Men are not at present accepted for training in view of the limited opportunities for joint appointments.

From the beginning in 1950 the Ministry of Education indicated that it was open to students to apply to their Local Education Authority for assistance towards the cost of the course. 71 students have received such grants. A few students have had small grants from voluntary societies. In some cases Assistant Matrons and Senior Attendants of local authorities have been granted leave of absence to attend a course. Six students have been sponsored by their employing local authorities and returned to them after completing the course. The tuition fee is £30. Apart from this, each student is responsible for her maintenance during the theoretical part of the course and during her hospital training. Grants are available for both tuition and maintenance for those who are not able to bear the cost.

REFRESHER COURSES

Nineteen refresher courses for Wardens and Matrons of Old People's Homes have been organised, between September 1949 and September 1956. 454 Wardens and Matrons of Homes provided by local authorities and 241 Matrons from Homes run by voluntary committees have attended these courses—totalling 695. A few local authority administrative staff and members of voluntary committees have attended some courses.

All the courses have been held in London, except for two in Scotland and five in Leeds, Manchester, Durham, Liverpool and Birmingham.

The refresher courses are fully residential and last six days. An experienced Tutor directs each course.

Only about 5 per cent of old people are in communal homes, but in this particular connection, it is not the extent, but the intensity of the need that is important. The work of the matron is arduous and demanding, but the good matron is rewarded by the happiness and security it is possible to bring to the daily lives of old people in their last years.

TRAINING MATERIAL

The provision of suitable literature, teaching aids and other

training material is an important part of the King George VI Social Service Scheme. During the past year pamphlets on *The Organisation of a Visiting Service*; *Notes for the use of Visitors to Old People*, and on *Handicrafts for Older People* have been produced for general use, and with a special view to their usefulness as training material. A set of large wall charts of statutory and voluntary services for old people have been issued. Flannelgraphs have been made and relevant film strips have been purchased. A film on Old People's Welfare made in Bristol has had a soundtrack added and has been duplicated for use at courses. Sets of case problems, discussion group briefs and rôle plays have also been prepared and issued to the tutors. As the scheme develops the demand for such material is increasing.

GENERAL CONSIDERATIONS

When the King George VI Social Service Scheme was first mooted, the idea of training for work in old people's welfare was comparatively novel, and to some people, unattractive. Yet the response throughout the country has been most encouraging; it is clear that the scheme has met a genuine need, and that a movement has been started which will continue.

Is this adult education? It is certainly adult education of a particular kind, since it is education undertaken not so much for its own sake as for the sake of doing a job for others—education with a motive of altruism. Also it is adult education of a new kind, for, by using its own experienced members to train the less experienced and newcomers, the NOPWC is pioneering in a method which has been evolved quite independently.

If there is to be an adequate response to the developments described in the introductory paragraphs of this article, it is important that the Social Service Scheme should be true adult education, and not a mere transfer of technical information. Younger people in the population may expect to be living alongside nearly 20 per cent retired people and it is necessary that this 20 per cent should themselves be enabled to make as full a contribution as possible to community life. A wide educational approach and care that true educational aims are maintained are essential in training for old people's welfare, if the full value of the Scheme is to be developed and maintained.

There is real need to set an accepted standard in work for old people's welfare, and to achieve a pattern within which work can be carried out and extended in scope; there is also great need to attract new recruits, who will recognise these standards, including the need to train.

The task of the Training Committee is to ensure that when the capital grant has been exhausted the scheme will be so firmly established that it will continue with aid from other sources. It is hoped that as the value of the scheme continues to be demonstrated, assistance will be made available by Local Education Authorities, Extra-Mural Departments and other bodies concerned with the development of Adult Education.

The National Old People's Welfare Council has been deeply concerned from the beginning to develop the scheme in such a way that the training courses will be the corner stone of future progress. If that can be achieved the scheme will be, without bricks and mortar, stone or bronze, a lasting memorial to King George VI, as from the outset it was planned to be.

ADULT EDUCATION AND NUCLEAR PHYSICS

by *Ernest Matsukawa* and *Peter C. Russell*
Lecturers in the Department of Physics, University of Leicester

DISCOVERIES in nuclear physics have produced significant changes in our economics and philosophy. The subject can no longer be regarded as having academic interest alone therefore, and a need for dissemination of factual knowledge becomes apparent. The level of treatment must range from the vocational training of the physicist to the more popular accounts for the layman.

A special and particularly interesting category in this range includes those who have professional scientific qualifications but have had no direct training in physics. For example, an engineer trained to degree standard and competent to design the conventional side of a nuclear power station, may have only a vague knowledge of the source of the power he is handling. It is important to note that his educational requirement is not necessarily vocational training, but may arise from true scientific curiosity. In this category also would be the school teacher, who may soon be expected to introduce some of the basic ideas of modern physics into a school syllabus, or who may simply wish to use his basic training as a foundation for more knowledge. As final examples of this group, one may consider the modern industrialist who may wish to apply an isotope technique to a production or development problem, or the civil defence officer to whom a background knowledge of nuclear physics is becoming essential.

The course we have given at Vaughan College, a centre of the Department of Adult Education of the University of Leicester, was designed as far as possible to meet the needs of the group described above. If the local response we experienced is indicative of the situation throughout the main industrial areas, then the real need for further education of this group is clearly demonstrated.

The course was advertised initially in the Vaughan College Programme in the following terms:

'A Twenty-One Meeting Class THE INDUSTRIAL APPLICATIONS OF NUCLEAR PHYSICS

A course designed for industrialists, teachers and others

interested in the application of nuclear physics. A description of atomic nuclei, their radiations and interactions, will be given. Methods of detecting atomic radiations will be described and demonstrated. The application of this knowledge to industry, medicine and agriculture by use of radio-isotopes and also to power production in piles, will be discussed. Films and practical demonstrations will supplement lectures, and it is hoped to arrange a visit to Harwell.

On THURSDAY evenings, beginning on September 20th
At 7.0 p.m.

Fee for the Course—12s. 6d.'

The actual syllabus of the course will not be described in detail, but it may be of interest to note the relative proportion of time allotted to the various branches. This is shown simplified in the table below:

LECTURE	SUBJECT
1	Introduction, and explanation of course and syllabus.
2, 3, 4	Review of Atomic Physics: Molecules, Atoms, Electrons, Energy levels, Spectra.
5, 6, 7, 8, 9	Review of Nuclear Physics: Nuclear Mass, Structure, the Neutron, Radioactivity, Induced transmutations, Neutron reactions, Fission, Binding Energy, Fusion.
10	Discussion and Recapitulation.
11, 12	Nuclear Particle Detection Methods.
13, 14	Practical Demonstrations: Discharge tubes, Spectra, Cloud chamber, X-rays, High voltages, Van der Graaff machine.
15, 16	Fission and the Atomic Pile.
17, 18	Radio-isotopes and their applications.
19	Health Physics.
20	Practical Demonstrations: Radiation detectors (I.D.L.), Thickness gauge (Ekco Electronics).
21	Conclusion: Films 'Calder Hall' and 'First in the World'.

It will be noted that no less than eight lectures were spent on basic concepts. From the reactions of the class members, it appears that the proportion of time spent on fundamental physics could have been increased even further. A course that proposes to consider solely the applications of nuclear physics must either be given to a highly specialist audience, or must treat the subject in a too superficial manner. Since most of the members of the course possessed professional qualifications we were able in the 'Reviews' to present a concentrated, rather than popular, account.

ANALYSIS OF CLASS MEMBERS

These are grouped under convenient headings and the percentage shown is of those holding professional qualifications in their own subject:

Engineers	21	95%
Draughtsmen	9	100%
Teachers	2	100%
Mathematicians	2	50%
Others	8	65%

'Others' includes a Nurse, a Civil Defence Officer, a Director and a Works Foreman. It is important to notice that rather more than one-half of the total number are employees of the English Electric Co., Whetstone, concerned with the design of nuclear power stations.

LECTURING METHOD

The periods were from 7.0 p.m. until 8.30 p.m. This period of one and a half hours was to be broken by a coffee interval. Bearing in mind the subject matter of the course, it was felt that the contributions that could be made by the members of the class would be very limited, and thus the discussion type of class—typical and desirable for some adult education classes—would be impossible in this case. It was clear then that the course would take the form of straight lectures, punctuated by demonstration, film, and the answering of questions. The pattern adopted was of a lecture given from 7.0 until about 8.0, when there was a short break followed by a recapitulation in the form of film where suitable, or the use of a film to cover background material on the fringes of the course, for which lecture time could not be afforded.

The members of the class were encouraged to interrupt with their questions and not leave these to the end, as it is clear that it is essential to follow a scientific argument step by step throughout the whole lecture.

In respect of notes it was felt that the class would be advised to take their own notes as the course proceeded; some did this throughout, others, however, made arrangements to have one set of notes duplicated and distributed amongst themselves. The final arrangement was that we prepared a suitable set of notes and these were duplicated by the class and distributed in suitable sections throughout the course. It is felt desirable in a future course that suitable notes prepared by us should be distributed after each lecture.

VISUAL AIDS

As can be appreciated, lantern slides were used where necessary and advantageous, together with episcopes projection of drawings and photographs. It has already been mentioned that films were used frequently throughout the course, in the following ways: (i) providing background information and revision of previous knowledge, (ii) providing illustration of the lecture points, and (iii) providing recapitulation of the lecture material. Most of the students found these films were helpful. The films used were:

Atomic Physics (G.B.).

Calder Hall.

First in the World (U.S.S.R.).

Atoms at Work.

Project 074 (B.P. and Shell-Mex).

It must be pointed out in passing that the usual difficulty was encountered—the film development did not follow that chosen by ourselves. The use of the film was, therefore, not quite as would have been desired, but any improvement would have meant acquiring copies of the films and editing them suitably.

DEMONSTRATIONS

The demonstrations were most conveniently given in the University Physics Department, and the class was brought in two halves (twenty in each) to the Physics Laboratory for a demonstration. This demonstration covered many topics and served to illustrate and review facts of the preceding lectures concerning atomic and nuclear physics. A second demonstration period near the end of the course

was arranged and in this, apparatus used for detecting and measuring radioactivity was presented.

ASSISTANCE FROM INDUSTRIAL FIRMS

We wish to record our sincere thanks for the assistance given by various industrial firms who made available especially for our use illustrative material and demonstration apparatus. The following firms were most helpful:

Ekco Electronics Ltd.

Hawnt & Co. Ltd. (Midland Agents for Isotope Developments Ltd.).

Ilford Ltd. (X-ray Research Laboratory).

ATTENDANCE ANALYSIS

The course was divided into two terms of thirteen and eight meetings, and the average attendance is given below; the class membership was forty-two.

<i>1st term</i>	<i>2nd term</i>	<i>Whole Course</i>
$37\frac{1}{2}$	$31\frac{1}{2}$	35
(85%)	(72%)	(80%)

It is possible that the significant drop after the first term may be associated with the completion of the fundamental physics section and the introduction of petrol rationing. The drop in attendance in fact agrees with the number of persons who only attended during the first term.

At the completion of the course, the members were asked to comment under several headings. Judging from the replies it may safely be said that the course proved extremely successful and was appreciated by those who attended it. Several requests were received for a further course and the plans for this are mentioned in the next section.

FUTURE PLANS

Following the success of the course outlined above, it has been decided to repeat it in substantially the same form next year, with an extension to twenty-four lectures from the previous twenty-one.

It has also been suggested to us that a residential course of one week's duration would appeal to those wishing to acquire the knowledge in a short time. This will necessitate some reduction of the substance of the course, and it is thought most suitable that the lectures dealing with the application of radioactive materials be reduced somewhat. It is planned to offer such a course in the Easter vacation of 1958.

NEWS FROM THE FIELD

FESTIVAL AT FOLK HOUSE

Exhibitions of work done during the session—the suggestion conjures up rows of hats by Mrs Jones and Mrs Smith, and at the end a poster which modestly informs the visitor that a number of classes on liberal subjects also met. The prospect seems forbidding unless one happens to make better hats or what-not than anybody else.

This Festival, a two-day event opened by Sir Philip Morris, was intended not as an exhibition but as an opportunity to look at ourselves as an adult education centre, to reach a creative but critical assessment of our work and its worth. The publicity is valuable, but in the long run the stock-taking and the combined effort will matter most.

The Folk House is a voluntary centre which provides, in the course of a session, some 60-odd regular educational activities ranging from tutorials to informal study groups. Its 1,500 members make about 1,900 enrolments, most of them for classes of sessional length. Government is democratic, and there is no doubt that the conduct of such a programme in a home of its own and in consultation with a self-governing community profoundly affects the programme itself, the community and the individual student. Nevertheless there are a great many students who do not benefit as much as they might from pursuing their interests as members of a community. Conscientious members of their class, they nevertheless do not look beyond its intellectual or social limits.

The suggestion that the Festival should be held arose from the members' representative committee, and the work and organisation have been carried out by members. It was seen from the beginning as an opportunity for common effort which would involve all the classes and their members, and make them fully aware of the range and balance of the educational programme in which they are participating. In the event awareness deepened into co-operation in more than one case.

Fifteen months of committee work preceded the Festival, and consequently preparations could be planned as a contribution to the work of the classes. Two principles were laid down in advance: each live event or static exhibit must illustrate fairly and creatively work done during the session. This meant that a beginners' class must be content to admit its limitations, or that an advanced tutorial would not get away with putting the contents of the book box on a shelf. The second principle was that each group's effort must be approved by the tutor as a useful contribution to its work, but that the tutor should not be asked to take part in its execution.

Naturally some tutors felt doubtful about the whole venture and a good deal of advice had to be given about possible ways of illustrating the

work of a class. Looking back now it is clear that never before have Folk House classes done so much, such useful, and such original 'written work'. Never before have so many of our tutors had such clear opportunities of judging the real impact of their teaching. More than one tutor was agreeably surprised by the progress and penetration shown by members of his class; one or two realised that a class may have learned—or understood—too little as a result of their teaching to produce a creative exhibit. In these cases the need to explain themselves could in its turn lead tutor and class to a new approach to their subject. The result might well be a notable improvement in the quality of both teaching and study.

Obviously craft and art classes found exhibits easiest to devise, but the stress was mainly on the principles, range and style of their work; exhibition space for finished products was deliberately limited. The language classes overcame what looked like a difficult problem by writing and performing their own short plays. This provided an unusual amount of conversational practice, and progress has been unusually rapid and widespread this year. Moreover, one art class had the opportunity of designing and executing sets for a German puppet play. A class on Greek art had extreme difficulty and was on the point of refusing to provide an exhibit when one student became particularly interested in the Greek sculptor's technique. She shared her enthusiasm with other members of the class, and the result was not only an illustrated display on the subject which was genuinely interesting, but a good deal of sound work done by students in their spare time, which they would not have done but for the Festival.

Social activities in an adult education centre will often tend to be a law unto themselves. The Festival proved an opportunity to counteract this centrifugal tendency: the committee arranged for all social activities to share a large display unit which was arranged by members of a class on interior design. More than one member of sports or social activities thus made a first effective contact with the educational purpose of the centre.

However, memory is likely to linger most over the more brilliant or varied exhibits: painstakingly accurate footpath surveys by the Rambling Club; a set of peepshows illustrating the use—and abuse—of colour and pattern in the home; immensely thorough and yet lively and well illustrated records of local historical research and archaeological excavation. Models, maps and other material produced by a tutorial on the physical and economic geography of Britain gave an uncanny sensation of the vast dimensions of space and time and depth and life. Sociology, Psychology and even Economics were found to be not just interesting but creative subjects. The Drama class cleverly set forth the range of their historical studies by performing an uproarious 'Unrehearsed Pandemonium'. A tutorial class on Shakespeare had applied its studies of his verse and dramatic technique to the writing and performance of a

pastiche, a 'Lamentable Tragedy' set in the present and within the Folk House, which treated its subject in a manner which was anything but impersonal.

The whole of the premises were *en fête*, and stands, signposts, flowers, screens, colour schemes and lighting were planned as a coherent—and witty as well as charming—over-all design by a committee drawn from classes interested in these matters. It is a little sad to think that so much colour, wit and brightness could not last longer than two days, even if it meant separating the odd tutor from his class by a six-foot exhibition screen.

The amount of extra work for staff and students was enormous, and no similar event is likely to take place while this one is fresh in the memory. But several results are already clear. A great deal of public understanding and goodwill has been created for adult education and for the Folk House. There is a noticeable increase in the coherence and responsibility of classes and the centre as a whole. The amount of study and creative work done by students has grown out of recognition, not least so because so much teaching was cast in the form of original or imaginative projects rather than a majestic progression of lectures. The Folk House may not hold another festival for a long time, but this one was worth while.

K. T. ELSDON.

NATIONAL UNION OF TOWNSWOMEN'S GUILDS MUSIC CONFERENCE

The National Union of Townswomen's Guilds is to be congratulated, not only on having enough musically inclined members to fill the large Assembly Room at St. Pancras Town Hall but also for the instruction and entertainment provided for those attending the Music Conference held there on April 3rd and 4th.

After an introduction by the Chairman, Councillor Mrs E. M. Diamond, the first address, on 'Sweet Singing in the Choir', was given by Mr David Willcocks, at present Organist of Worcester Cathedral but soon to be translated to King's College, Cambridge. Mr Willcocks gave an admirably lucid account, full of useful suggestions, of the desirable qualities to be sought and encouraged in conductors and choir members, followed by suggestions about the techniques of rehearsing and of competing in Festivals. By way of illustration he caused an impromptu choir composed of volunteers from the audience to sight-sing two songs which, as a show of hands revealed, were previously unknown to all but two or three of the singers. I was not sufficiently knowledgeable to criticise the resulting performance in detail, but I was impressed by the fact that amateurs could sing at sight and so creditably a part-song which sounded to me not at all easy. Incidentally, one does not necessarily

associate a sense of comedy with the ecclesiastical music to which Mr Willcocks presumably dedicates most of his time, but his impersonation of a nervous Guild member singing flat at her audition almost suggested that he had mistaken his vocation.

After lunch, Miss Helen Anderson, the NU Music Adviser, spoke on 'The Dramatic Presentation of Music', ranging from the arrangement and presentation of variety shows to the introduction of incidental music and songs in primarily dramatic performances. Her talk, also, was full of good suggestions, amusingly presented, and if her advice on tactful relations between the musical and the dramatic sections is followed, I am sure that there will never occur, in Guild productions, those *contre-temps* which the onlooker is apt to associate with amateur performances. Miss Anderson's talk was illustrated with the assistance of TG members from NW. Kent and N. Middlesex Federations, who sang a Victorian duet followed by a charming dramatised version of 'Caller Herrin'.

From the amateur to the professional: next morning we listened to Mr Antony Hopkins, speaking on 'Incidental Music for Theatre, Film and Radio', who brought us a breath of the atmosphere created by the writer of that admirable if startling novel, *The Wolves*. It was fascinating to go behind the scenes, as it were, at the Stratford Memorial Theatre which, if I quote Mr Hopkins correctly, is the only theatre in this country still commissioning music; to learn that radio provides much greater freedom for the composer than does the theatre—Mr Hopkins was once asked to compose incidental music for a broadcast illustrating, among other things, the sexual habits of the grasshopper; to hear that film music while, not surprisingly, the best paid, is the least satisfactory artistically speaking of the three media, owing to its split-second timing.

The final session of the Conference was consultative, consisting of a report by the Music Adviser followed, as in all the preceding sessions, by questions and discussion, but unfortunately I missed it owing to another meeting. I have no doubt that it suitably crowned a lively and informative two days.

J.C.

FIRCROFT HAS A NEW WARDEN

Leslie Stephens, Warden of Fircroft College, was recently appointed Director of the Institute of Personnel Management. The Governors of Fircroft have now announced the appointment of Mr Philip G. H. Hopkins, B.A., B.Sc.(Econ.), J.P., as his successor. Mr Hopkins is at present Resident Tutor in East Dorset for the Extra-Mural Department of Southampton University. He was educated at Poole Grammar School, the Sir George Monoux Grammar School, and London University, where he took his B.A. Honours degree in Geography and History, and a B.Sc. (Econ.) with first class honours specialising in Government, and the

post-graduate teachers' diploma. He is interested in international affairs, and has lectured in Denmark, Germany and at Geneva.

Mr Hopkins is a Justice of the Peace for Poole, being also a member of the Juvenile Court Panel, and a member of the Probation Case Committee; a co-opted member of the Poole Borough Libraries Committee; and a Governor of Poole Boys' Grammar School, and of Parkstone Girls' Grammar School. He is a member of Southampton University Extra-Mural Board, of Southampton Joint Committee for Adult Education, and of the WEA Southern District Executive Committee. He was captain of London University cricket and football clubs, and has a Dorset County cricket cap.

WELSH WEA JUBILEE

The South Wales District of the WEA celebrates this year the fiftieth anniversary of its foundation, or to put it as one member did, 'its first half-century'. Three large jubilee gatherings have assembled at Cardiff, Swansea and Llandrindod Wells, and a booklet* has been published giving the history of adult education in the southern counties of the Principality, written by Mr C. R. Williams of Swansea University extra-mural staff.

The story begins in the eighteenth century when Griffith Jones, a Carmarthenshire clergyman began his circulating schools for adults at which humble country folk learned to read the Welsh Bible. This early effort did much to produce a literate and enlightened peasantry. The work was soon to be re-inforced in both the industrial valleys and the countryside by the nonconformist adult Sunday Schools concerned with a discussion of the scriptures and doctrine, which bore a remarkable resemblance to the tutorial class. WEA classes in Wales have grown in this tradition although adult education as a broad movement catering for everybody was fed by other streams as well.

The first WEA class met at Barry in 1906 under Professor Burrows of Cardiff University College, and the members soon formed a local branch of the Association. At Wrexham in North Wales two years later, R. H. Tawney presided over a tutorial class under the Oxford Tutorial Classes Committee. Each of the constituent colleges of the university of Wales now has its own joint tutorial classes committee and the relationship of the WEA with both the University and the LEAs is very close. Many prominent people in the life of the Principality and beyond have played their part as voluntary officers, the late Dr Thomas Jones, assistant secretary to the Cabinet and principal founder of Coleg Harlech; Sir Edward Anwyl, the Celtic scholar; Sir Percy Watkins, a distinguished civil servant, to mention but three from a long list.

* JUBILEE YEAR, Fifty Years of Adult Education in South Wales, from D. T. Guy, WEA Office, 52 Charles Street, Cardiff, 2s. (postage extra).

At the present time an encouraging response is being registered to an experimental pilot scheme for trade unionists in the Port Talbot area, the site of the giant Margam steel plant and a centre of many new industries. An organiser is at work also in rural mid-Wales, where ten branches and thirty-eight classes have been formed, and there is too a new tutor-organiser developing the work in Monmouthshire, a county which has its industrial and rural parts.

Much of the distinctiveness of the WEA in Wales derives from its Welsh character and the use of Welsh at classes in communities where the language is commonly used. The Association publishes *Lleufer*, a Welsh quarterly edited by Mr David Thomas of Bangor, which has as contributors adult students as well as tutors. The present anniversary is not unnaturally a time of stocktaking and looking backward to assess the gains and losses over fifty years. It is, too, as speakers at the various jubilee gatherings have all emphasised, a time for looking forward to fresh developments and to meeting new challenges in an era of rapid social change.

GWYN I. LEWIS.

REVIEWS

THE PSYCHOLOGY OF LEARNING, by *Professor B. R. Bugelski, University of Buffalo*. (Methuen, 50s.)

This can be described as a heavy book only in the sense that it weighs 2 lb. 3½ oz. The author has made a determined effort to take the reader through the whole gamut of so-called 'learning' experiments in simple, almost chatty language. One is introduced to Pavlov counting the drops of saliva from his Alsatian dogs as a correlate of learning, to Ebbinghaus going over his nonsense syllables in order to evolve a basic memory curve; to rats in every kind of predicament, from pressing bars in order to get a quarter of an inch of raw spaghetti to running through mazes in order to avoid electric shocks, to monkeys peering in mirrors or trying to get out of dark boxes by working at glass windows, to hens and pigeons pecking like mad at various speeds related to varying stimuli. And, at the very end, after 448 pages, Professor Bugelski very properly observes: 'We know under what conditions a rat can be gotten to learn a maze most rapidly or how to make a pigeon peck at a desired rate. We can even make a rat run back and forth in an alley. We can teach dogs to roll over and chickens to walk tightropes. Unfortunately, no one but a psychologist is interested in such activities. The general public is rather more interested in how to bring up and educate their children to be "successful" or to be "good citizens".'

Since psychologists have appropriated the language of education to describe their processes and objectives, it seems only fair to ask what they have managed to contribute towards a better understanding of the aims and methods of education. Professor Bugelski does at least try to face this question and he also asks some pretty pertinent questions himself—for example, 'Are there different kinds of learning or only different kinds of learning theories? Does it make any difference whether the learner is a rat, a horse, a human infant, or a college student? Do all individuals within a species learn alike?' and so on for several pages. He answers one of them himself: 'Human subjects,' he says, 'usually do not excel rats in mazes of similar pattern. Rats, in fact, usually have a better error score. Human subjects, perhaps unfortunately, can hardly help "thinking" about their performance!'

The short answer to the first question is that experimental psychology, as reported by Professor Bugelski, does not appear, as yet, to have very much of practical value to contribute to education—still less to those working in the adult field. A few points do emerge which Bugelski lists in his final chapter. The familiar, gentle-rising learning curves have apparently been misleading us. Plotted for individuals or replotted backward from the criterion, they more frequently show steep rises, implying sudden improvements or flashes of comprehension. In fact, we are told

that 'regardless of individual performance, the group curve will appear negatively accelerated where not a single individual subject shows such a trend'. Learning, in the sense of taking in packets of information, is said to be vastly affected by motivation, by getting the students interested in wanting to learn, so that they will pay attention. Attention results when students become anxious—*anxiety* being described as the basic drive for human learning. This 'discomfort of non-knowing' must be allayed by the successful teacher who can transform it into a natural curiosity. 'After a sufficient number of successes,' says Bugelski, 'the learner can come to enjoy a modest anxiety which is encountered in a "non-know" situation. The learner may come to enjoy problems and even seek them out. This behaviour we label "curiosity".'

Other important facts are said to be the learner's attitude or 'set' to his task and his awareness of progress. Subjects warned of an experimental interference effect and asked to resist it as much as possible will produce better results than others not so warned. Subjects told 'This is important: remember it' will tend to remember more than others not so told. Subjects reminded of their progress from time to time will also show improved results, as has been discovered in experiments with sustained reading.

These, with a few other findings such as that meaningful material is learned more easily than nonsense and that 'learning is done by the learner and not by some kind of transmission process from the teacher' is what is distilled from this vast mass of experimentation. Why does it seem so slight—as Bugelski himself suspects when he inquires whether they 'are really principles of learning or just prejudices and platitudes'?

One obvious disadvantage under which psychologists labour is that they can only measure the stimuli that go into and the responses that come out of the mind—of what is happening to the 15 thousand million cells inside the brain they know very little. They have been obliged to postulate 'drives', 'motives', 'inhibitions' 'repressions' and other 'convenient abstractions' as Sherrington calls them. Taking as their field the whole vast complex of human and animal behaviour, they try to measure processes and qualities which are identifiable often only by inference and only in verbal terms. The substitution of technical terms of description like 'exposure to', 'response goals', and 'retroactive inhibitions' for plainer English may only add to the confusion if the process concerned is hypothetical. To make matters worse, many of the terms common to education have been taken over and applied to situations that may lend themselves to control and measurement but bear little or no relation to the original and proper meaning of the words. 'Learning,' 'recognition' and 'remembering' are projected on to the behavioural responses of rats in boxes. There may well be principles which are common to animal and human behaviour but until the links have been demonstrated by the study of common physiological and mental structures they cannot be assumed.

Nevertheless, Bugelski like many others does make this jump and infers all sorts of educational generalisations from studies of animal behaviour. The paucity of the results may be connected with his awareness of the logical break or it may reflect simply the limitations of rats.

It is, therefore, understandable that he should regard the work of J. Z. Young and his associates in this country and of D. O. Hebb in America as the most promising new development in the psychological field. This physiological approach offers explanations of behaviour which dispense with concepts like motivation, anxieties, etc. Incoming impulses are said to set up chains of activity in the cells of the brain; such activity leaves traces, causing cells to develop with use or to waste away with disuse, eventually producing changes in the brain structure. Circuits, so set up, tend to persist, but are affected by subsequent impulses. Like an electronic computer, the brain makes self-correcting adjustments on the feed-back principle.

Such experiments not only offer plausible explanations of phenomena but possible models for thought. Every attempt to explain behaviour, whether in technical or everyday terms, must postulate some model or analogy as a frame of reference. Man is said to be a compass needle responding to pleasure-pain impulses, or he is an engine with internal explosive forces, drives, governors, regulators, accelerators, etc., or he is a sort of switchboard with series of 'tissue condition—sense organ activity—central neural excitation—response behaviour situation' circuits. It is suggested by Young that man's understanding of the physical world and so of his own nature has advanced as his own reconstructions have provided him with models and analogies for thought.

But such anatomical studies have not gone very far, certainly not far enough to answer any of the basic questions of education. 'There is a great gap between the laboratory and the classroom,' says Bugelski. Indeed there is, and should it be left entirely to the psychologists to close it? Is it not time that educationists indicated more clearly some of the problems confronting them which lend themselves to rigorous scientific inquiry? They would want to insist that such problems should not be reduced to over-simple mechanical terms and that the interpretation of results, being essentially an evaluative process, should be guided by the values which permeate education. The alternative is to leave psychologists to themselves to think up their own experiments and if they find that monkeys make better subjects than men who are we to complain?

J.T.

LIBRARY ADULT EDUCATION IN ACTION: FIVE CASE STUDIES, by *Eleanor Phinney*. (Woolston Book Co. Ltd., pp. ix, 182, 32s.)

The American librarian in Great Britain finds a few library practices here foreign to his experience but is more impressed by the large number

of procedures that are the same on both sides of the Atlantic. This is in large part due to the co-operation that has existed for so many decades between the national library associations. Yet as he wanders into libraries here and as he reads British library periodicals, he is struck by the comparative absence of activity in an area which is more and more prominent in the States—that of library adult education.

Library Adult Education in Action which reports on libraries in five medium-sized communities is a recent publication of the American Library Association written by the Research Assistant in the ALA's Office for Adult Education who is also Consultant to the Association's Library-Community Project and was at the time she made her study Research Specialist at Rutgers University. Before that, Miss Phinney had headed a library in Connecticut.

The object of the book is to report on five quite different libraries, each of which is providing good educational service for adults. Certain basic elements were being sought and Miss Phinney draws together what was common to the five libraries, concluding with a 14-page outline for those who want to study what their library is doing and might do as an active agency in adult education.

Miss Phinney did not use a formal definition of library adult education but worked within the concept that 'a fundamental purpose of the public library is to provide the means of continuing education, and to encourage the most effective utilization of these means through a programme of activities whose effects are continuous and cumulative'. This she develops by referring to the distinction made by Cyril O. Houle in the Unesco publication *Libraries in Adult and Fundamental Education* that although all experience has educational value, more purposeful conscious learning will lead toward the development and enrichment of the individual.

In the United States in 1954, forty outstanding practising librarians, members of library school faculties, representatives from state-aided extension agencies, and leaders from the adult education field, meeting under the leadership of Lester Asheim, head of the University of Chicago's Graduate Library School, formulated the following definition of the phrase 'adult education activities in libraries': 'those library activities for adult individuals and groups which form a part of the total educational process and which are marked by a defined goal, derived from an analysis of needs or interests. These activities aim at a continuing cumulative educational experience for those who participate, require special planning and organization, and may be originated by the library or by a request from the individuals or groups concerned.' The conference is reported by Dean Asheim in *Training Needs of Librarians Doing Adult Education Work* (also published by the American Library Association and available from the Woolston Book Co. Ltd. in Nottingham).

The libraries chosen by Miss Phinney for her 'biographies' were a suburban library with emphasis on informal educational service to the individual, a new rural county library building educational services into its programme, a regional library serving four rural counties and initiating adult programmes through discussion groups, a long-established library using the newer techniques located in a small independent city, and a library in which the programme emphasises library-community interaction in the smaller town where it is located.

The five case studies are full of ideas for other librarians, in whatever country they may be. They range from details as to how members of the public are notified of new books in their field of interest to descriptions of discussion programmes such as those set up by the American Heritage Project, the Great Books Foundation, and the American Foundation for Political Education.

One thing stands out above all others in these reports: Heading each library was an individual with a sense of purpose and completely identified with the community. Each worked much more than a 40-hour week. Each inspired her staff and each staff was made up of friendly and willing individuals. Each library undertook to make materials available even though they were not owned by the library. In none of the communities was service to children neglected: in many cases adults were reached through the library's contact with a family's children. In each case, there were excellent library-community relations, especially with radio stations and local newspapers. But, as Miss Phinney points out, public relations although inseparable from adult education programmes should never be the main objective of such programmes.

This book is recommended to British librarians who will want to supplement it with *Adult Education Activities in Public Libraries* by Helen Lyman Smith, the report of an American Library Association nation-wide survey. There is also currently appearing in the *ALA Bulletin* a series of articles on adult education in public libraries and the *Library Journal* and *Wilson Library Bulletin* are two other American periodicals which frequently publish articles on library adult education.

F.A.

LIBRARY NOTES

Receipt during the past quarter of two excellent publications resulting from surveys made by student groups makes us wonder if tutors in general are conscious of materials in the Institute's Library which would be of assistance to any individual or group starting a community survey. One of the recently-acquired publications is *Employment of Coloured Workers in the Birmingham Area*, by Leslie Stephens (Institute of Personnel Management Occasional Papers No. 10, 1956, pp. 30, 3s. 6d.). A note on the title page explains that this is the 'Report of an enquiry initiated by the Birmingham Christian Social Council and undertaken by the Race Relations Group of Fircroft College, Birmingham'. The other publication is *A Community Survey; a Study of the Middlewich Housing Estate, Crewe, Carried Out by Members of a University Extension Class* under Mrs. Jean Bonnor, Staff Tutor in Social Science, the Department of Extra-Mural Studies of the University of Liverpool (1953, 19 pages plus unpaginated material).

An earlier survey is *Dumfries Speaks Out; the Report of a Public Opinion and Habits Survey of the Burgh by the Dumfries Adult Education Class in Social Science*, compiled by the tutor, John Higet (Glasgow University Extra-Mural Education Committee, 1951, pp. 36, 2s. 6d.). This is Item 146 in the *First Handlist of Studies in Adult Education*.

E. J. King touched on the use of surveys in his article 'Projects and Research Methods with Adult Students' which appeared in the March, 1951, issue of ADULT EDUCATION. (*First Handlist of Studies in Adult Education*, Item 148.) Mrs M. Stacey went into more detail in 'A Tutorial Class and a Local Survey' published as Papers in Adult Education No. 1 by the Oxford University Delegacy for Extra-Mural Studies. (*Guide to Studies in Adult Education*, 1953, Item 166.) No. 3 in the Oxford University Delegacy series is 'Oakamoor; a Local Reconstruction Survey in North Staffordshire' by the Oakamoor WEA Session Class on Post-War Reconstruction Survey under their tutor, E. M. Ralphs. Originally published in 1943, this report was re-issued in 1953.

Among the titles in the Institute's collection that might be of assistance in similar projects undertaken by adult classes are *Studying Your Community* by Roland L. Warren, published in 1955 by the Russell Sage Foundation of New York to replace Joanna C. Colcord's *Your Community*, an American classic in the field which was published in 1939 and went through 11 printings; *The Local Social Survey in Great Britain*, by A. F. Wells; *Social Survey; A Guide to Good Citizenship*, by George Peverett and Alfred T. Pike; *Village Survey*, by H. E. Bracey in Methuen's 'Get to Know' series; and *Exploring the Small Community*, by Otto Hoiberg.

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A recent rough count of the Institute's holdings showed that there are about 1,400 books and pamphlets shelved in the library, with about 300 of these being second copies. In addition, there are about 190 boxes containing reports, announcements, and pamphlets. We have 72 periodical titles, some of which are deceased, and we receive approximately 100 annual reports. There are less than 200 titles listed in the *Select Bibliography* and its supplements which we feel we should have but which we lack.

The Institute, as of this writing, has 86 American titles in its catalogue published in the Twenties and Thirties, 26 published in the Forties, and 100 in the Fifties. There are also 18 letter file boxes of recent materials on adult education in North America which are uncatalogued, many of the pieces being ephemeral, but which are arranged by issuing body or subject so that we can provide library users with materials on the Adult Education Association of the U.S.A., for example, or the Canadian Association for Adult Education, the American Heritage Project of the American Library Association, the Great Books program, educational television, and university extension.

It can be assumed by our readers that the Institute acquires new British works which fall within the scope of our library whether they are reviewed in this journal or not. We are listing here some of the non-British publications published during the past six years which have been obtained since the appearance of the Winter, 1956, issue in which we quoted from reviews and annotations of 14 American items which we had added to our collection during the previous year. The books in the following list have not been reviewed in the journal. Information about any of them can be obtained from the library.

Bennet, Margaret E.

GUIDANCE IN GROUPS: A RESOURCE BOOK FOR TEACHERS, COUNSELORS, AND ADMINISTRATORS. New York, McGraw-Hill Book Co., Inc., 1955. 411 pp. *Brophy, John M., Shaw, I. Bradford, and Golub, Fred T.*

INDUSTRIAL TRAINING; A GUIDE TO SELECTED READINGS. Ithaca, New York, New York State School of Industrial and Labor Relations, a unit of the State University of New York, at Cornell University, 1952. vii, 62 pp. (Bulletin No. 20, May, 1952.)

Cameron, Donald.

CAMPUS IN THE CLOUDS. Toronto, McClelland and Stewart Limited, 1956. xii, 127 pp.

Cartwright, Dorwin and Zander, Alvin, Editors.

GROUP DYNAMICS: RESEARCH AND THEORY. New York, Row, Peterson and Co., 1953. 642 pp.

Cass, Angelica.

ADULT ELEMENTARY EDUCATION. Noble and Noble, Inc., New York, 1956. 269 pp.

Dean, John P. and Rosen, Alex.

A MANUAL OF INTERGROUP RELATIONS. Chicago, The University of Chicago Press, 1955. 192 pp.

Emerson, Lynn A.

INDUSTRIAL EDUCATION IN A CHANGING DEMOCRATIC SOCIETY; SELECTED PAPERS, 1939-1955. Ithaca, New York, New York State School of Industrial and Labor Relations, a unit of the State University of New York, at Cornell University, 1955. v, 94 pp. (Bulletin No. 33, October, 1955.)

Fansler, T.

CREATIVE POWER THROUGH DISCUSSION. New York, Harper and Brothers, 1950. ix, 211 pp.

Hare, A. Paul, Borgatta, Edgar F., and Bales, Robert F., Editors.

SMALL GROUPS: STUDIES IN SOCIAL INTER-ACTION. New York, Alfred A. Knopf, 1955. 655 pp.

Havighurst, Robert J.

HUMAN DEVELOPMENT AND EDUCATION. New York, Longmans, Green, 1953. ix, 338 pp.

Mire, Joseph.

LABOR EDUCATION; A STUDY REPORT ON NEEDS, PROGRAMS AND APPROACHES. Madison, Wisconsin, Inter-University Labor Education Committee, 1956. 200+ pp.

National Association of Public School Adult Educators.

PUBLIC SCHOOL ADULT EDUCATION: A GUIDE FOR ADMINISTRATORS AND TEACHERS. Washington, D.C., The Association, 1956. ix, 155 pp.

National Society for the Study of Education.

MASS MEDIA AND EDUCATION; THE FIFTY-THIRD YEARBOOK OF THE . . . SOCIETY . . . PART II . . . edited by Nelson B. Henry. Chicago, the Society, distributed by the University of Chicago Press, 1954. x, 290, lxxvi pp.

Rogers, William C.

COMMUNITY EDUCATION IN WORLD AFFAIRS. University of Minnesota Press, Minneapolis, 1956. vi, 86 pp.

Ross, Murray C.

COMMUNITY ORGANISATION: THEORY AND PRINCIPLES. New York, Harper, 1955. xv, 253 pp.

Schmidt, Warren H. and Beckhard, Richard.

THE FACT-FINDING CONFERENCE; WHAT IT IS, WHEN TO USE IT, HOW TO PLAN AND CONDUCT IT. Chicago, Adult Education Association of the U.S.A., 1956. 28 pp. (Adult education monograph No. 1.)

Whyte, William Foote.

LEADERSHIP AND GROUP PARTICIPATION; AN ANALYSIS OF THE DISCUSSION GROUP. Ithaca, New York, New York State School of Industrial and Labor Relations, a unit of the State University of New York, at Cornell University, 1953. iii, 47 pp. (Bulletin No. 24, May, 1953.)

F.A.

PAMPHLETS AND REPORTS

May we remind you that all pamphlets and reports noted here—and others besides, since space forbids mention of more than a selection of the material sent to us—are available for reference in the Institute's Library, or may be borrowed if, as frequently happens, we possess more than one copy.

Three Annual Reports are to hand. The *29th Report* of COLEG HARLECH, for the session 1955/6, records the death, in October 1955, of the Founder-President, Dr Thomas Jones, C.H. Coleg Harlech was Dr Jones's creation, and to him it owed its expansion and development through the years.

The *1955/6 Annual Report* of the FIELD STUDIES COUNCIL notes a further increase in the number of students attending the Council's Field Centres, most of which had their busiest season to date. To provide for the increase the Report describes plans for a fifth Centre, at Preston Montford in Shropshire, and we may now say that this was opened in the Spring of 1957.

The *Report for 1956/7* of the NATIONAL CO-OPERATIVE EDUCATION ASSOCIATION'S EDUCATION EXECUTIVE describes progress in four main fields: technical education, adult education, the Co-operative Youth Movement and the Co-operative College. One of the most striking educational experiments undertaken by the Movement in recent years has been the promotion of day-release classes in association with universities. The classes have been designed particularly for employees of promise to enable them in general terms 'to study the present organisation and practice of the British Co-operative Movement in the light on the one hand of the ideals of the Movement, and on the other, of the character of the British economy today'.

Also on the home front, we have received a small group of publications for trade unionists. The March, 1957, issue of the WEA Bulletin *Trade Union Education* contains a summary of a report prepared by a WEA class on Automation, a note on teaching methods and suggestions for the planning and organisation of trade union summer schools. The LONDON DISTRICT of the WEA issues *Nucleus*, a journal intended for officials and rank-and-file members of trade unions and kindred associations. This was first published experimentally a year ago, and in response to many requests it has been decided to continue it on a monthly basis during 1957. The yearly subscription for one copy per month is 5s., including postage. The TUC's *Industrial News*, No. 4, 1957, for the use of the Press, describes *inter alia* plans for the new TUC training college.

The word 'miscellaneous' is apt to be given a slightly pejorative connotation. The only miscellaneous thing about the following publications is that they do not readily fit into the rough-and-ready classification which we have attempted to devise for this section of ADULT EDUCATION.

The UNIVERSITIES COUNCIL FOR ADULT EDUCATION has issued a duplicated summary of three addresses given to the annual meeting of the Council in January, 1957. The subjects and speakers are: *University Extension Work Since the War*, by F. W. Jessup; *Recent Trends in University Extension*, by J. W. Saunders and *Extra-mural Examinations and Diplomas*, by P. A. W. Collins. Enquiries about this publication should be addressed to the Hon. Sec., UCAE, Department of Adult Education, The University, Bristol 8.

We are glad to welcome *Phoenix*, the journal of the EDUCATIONAL CENTRES ASSOCIATION, which appears this spring in an attractive new format.

Another welcome 'regular' is *Group View*, the weekly bulletin of the NATIONAL ADVISORY COMMITTEE FOR TELEVISION GROUP VIEWING, which is intended to assist organisations responsible for group viewing schemes.

Those concerned with the teaching of Economics may be interested in *Nutshell*, a brief, unbiased, monthly summary of economic and financial trends. Information is included on such subjects as changes in the levels of world prices; alterations in Government trade and fiscal policies; movements in wage rates and retail prices; changes in production and unemployment; developments in international trade; and Stock Exchange fluctuations. *Nutshell* contains two pages of statistics in ready reference form and a brief commentary on the month's economic news; it has been published in its present form for nearly four years. Enquiries about it should be directed to the Editor, M. Wheatcroft, M.A.(Oxon.), F.R.Econ.S., 63 Bedford Gardens, London, W.8.

The CENTRAL BUREAU FOR EDUCATIONAL VISITS AND EXCHANGES, 55a Duke Street, London, W.1, publishes *Vacation Courses Abroad*, 1957, which lists vacation courses and certain specialised study tours to be held in Europe in 1957. The list is set out under country and location and has a cross-index under subject headings. There is no charge for the booklet, but applicants should enclose a stamped addressed *foolscap* envelope. The Bureau's *Survey of Educational Travel*, fourth edition, containing information on all aspects of educational travel abroad, is also available, price 3s., postage 6d.

A number of UNESCO publications have reached us: *Cultural Radio Broadcasts: Some Experiences*, which may provide food for thought for those concerned with the fate of our own Third Programme; *Museum Techniques in Fundamental Education*, a good example from the Educational Studies and Documents series; *Leadership and Group Discussion, a Selected Bibliography on Techniques and Training* (Education Abstracts); and *Workers Abroad*, vol. III, which gives practical advice to those desiring to live and work for a time in a country other than their own, together with summaries of the prospects, regulations to be observed, etc., in forty-one countries. *Workers Abroad* is published in this country by HMSO, price 2s. 6d.

From our American friends we have *Civic Education—Programs for Adults*, published by the NATIONAL ASSOCIATION OF PUBLIC SCHOOL ADULT EDUCATORS—a little 'grand', perhaps, to our eyes, but showing a concern for civics not always sufficiently appreciated here.

To celebrate the hundredth anniversary of adult education in Californian public schools, the CALIFORNIA ASSOCIATION OF ADULT EDUCATION ADMINISTRATORS has published, in co-operation with the BUREAU OF ADULT EDUCATION, the admirable *Professional Standards for Adult Education Administrators*, as No. 16, vol. XXIV, California State Department of Education Bulletin.

Among American periodicals which we regularly receive is *Adult Jewish Leadership*. Vol. 4, No. 1, October, 1956, contains a short, simple and extremely sensible article on 'Helping the Guest Speaker Succeed'.

Architecture for Adult Education is an elaborate and beautifully produced handbook published by the ADULT EDUCATION ASSOCIATION OF THE USA, described as the fruit of two years' work by the Association's Commission on Architecture under a grant from the Fund for Adult Education. It is a graphic guide for those planning physical facilities for adult education. Buildings of many kinds and for many different adult educational purposes are described, blue-printed and otherwise illustrated, but, alas, it is unlikely that we shall be able to emulate them in the foreseeable future. Perhaps one day we may look forward to an economic climate which will permit us to rival the Adult Education Center at East Lansing, Michigan.

To end on a Commonwealth note, we were pleased to receive from the UNIVERSITY COLLEGE OF THE WEST INDIES an account of an *Extra-mural School for Trade Unionists on Economic Development and Industrial and Human Relations*, at which one of the leading spirits was Dr Rawle Farley, whom some readers will have met during his stay in this country a few years ago, and more recently in Oxford.

J.C.



ADULT EDUCATION

A QUARTERLY REVIEW



Autumn 1957

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ADULT EDUCATION

ADULT EDUCATION is intended to be both a record of activities and an open forum for the discussion of all matters, however controversial, relating to Adult Education. It should be understood that the Institute is not committed in any way by statements or articles appearing in the Journal and signed by the names or initials of contributors.

NOTES OF THE QUARTER

WE referred briefly last quarter to the concern of all people with direct experience of education, about the possible effect on their work of the Government's proposals for alterations in the financial relationships between central and local government. Despite the unanimous opposition of educationists of all kinds, the Government apparently intends to implement the proposals now detailed in the White Paper '*Local Government and Finance (England and Wales)*', HMSO, 1s. However, a White Paper is not an Act of Parliament and if enough people can be alerted as to what is at stake, there is time for better counsels to prevail.

The National Union of Teachers, emphatic in their opposition from the beginning, have circularised all members of County and County Borough Councils on the theme *Education and the Rates*. Amongst our own constituents the WEA has produced an admirable short paper *Education in Danger* and in implementing a decision of its annual general meeting, the National Federation of Community Associations is making use of the same document. Battle will not be fully joined until the House reassembles after the recess so there is time for such a campaign of enlightenment, by bodies with widely distributed membership, to make itself felt.

We have no doubt whatever about the possible serious effects on the whole complex of activities for which 'Adult Education' is the most convenient label. They are inherent in the government's major premisses and what flows from them, i.e.:

- the government's total proposals relating to boundaries, functions and finance are quite inadequate to rank as the much overdue major reform of local government.
- without such reform, the disparity of resources and capacities

amongst local authorities precludes any real enlargement in freedom of administration of major services and above all of education.

- the government is not primarily concerned with the 'freedom' of local authorities or the quality of services, it is concerned to reduce the cost of them to the national exchequer.
- fixed grants, whatever the safeguards, must at the present stage of educational development and in an inflationary period, impose unreasonable burdens on local rates and create instability in local finance.
- on all previous evidence, local authorities will try to combat this by enforcing marginal economies which, although insufficient to have any economic importance, will limit experimental work and will increase disparities as between one authority and another.
- the small grants on which adult education so much depends for the release and encouragement of voluntary activity become an obvious target for such marginal economies.
- the long-term result of increasing disparities in local administration of education as a national service might well be a public outcry resulting in the loss of local government control over education altogether.

* * * * *

In saying all this we can none of us escape responsibility for defining our position in regard to the real menace of inflation. Unchecked government expenditure which does not issue in an increase of consumable resources could clearly be a dangerous element in the spiral pattern. For ourselves, despite city editors, we are not convinced that this is the central factor in the present situation and we would certainly be prepared to argue a strong case for the 'plus sign' attaching to educational expenditure. We would look first at continuing evidence of wasteful display spending in corporate and private life which makes nonsense of appeals for restraint to genuine productive workers, miners, agricultural workers, dock labourers and the like. Adult education is not a problem-solving device but it should surely seize on such issues as essential raw material of the educational process and one would be happier if there were more evidence in programmes and prospectuses of this kind of approach, whether in residential colleges or winter classes.

* * * * *

We certainly need to get away from a too common current attitude which crops up among people who ought to know better, that 'adult education *was* a jolly good thing'. Cross-examined this often means that the speaker has got hold of half a story about the WEA and half a story about the 1944 Education Act and has rarely much personal experience of either. He—women are commonly more realistic—is usually quite unaware, for instance, that adult education neither began nor ends with the WEA/University contribution.

Which is not to say that it is otherwise than a vital contribution. The WEA is still the most widely dispersed adult education agency wholly dedicated to the proposition 'Thinking is good for you—even if it hurts'. What happens to the WEA and how, as an organisation, it sees its tasks at this time are matters of importance beyond its own ranks. Mr Wiltshire and others have unbosomed themselves recently about the University Extra-Mural Departments; we are hopeful that, as a natural sequel, Professor Asa Briggs will contribute an important article in an early issue on the condition and prospects of the WEA.

* * * * *

Another matter which should provide good material for adult education is the new concern for our relations as a national community with continental Europe. If we are to be good expositors and interpreters of proposals for Free Trade Areas, Common Markets, the Coal and Steel Community, Euratom and the like, we badly need better and more numerous contacts with those people in other European countries who, sharing our educational purposes, are a good deal more experienced in presenting such topics to adult groups.

This is by no means the only reason, although growing interest provides a suitable occasion, for calling attention to the European Bureau for Adult Education. Of the many attempts since the war to provide a European focus for those working in adult education this limited venture has been by far the most sensible and effective. The time has now come when its continuing usefulness must depend on a modest but broadly-based financial support and we hope that the notes on its work in this issue and the enclosed leaflet will encourage people and institutions to associate themselves with it.

* * * * *

Will readers, we wonder, see a connection between the contents of this issue and the theme of the Institute's Annual Conference—'Adult Education and Democracy—A Revaluation.' Are we right in thinking that reassessment of social action, relations with European

neighbours, the response of industrialists to liberal education are typical of the issues we have to tackle in order to give a twentieth century meaning to the word 'Democracy'?

If so we shall need to know far more about the reaction and aspirations of ordinary adult men and women. A grant from the Nuffield Foundation makes it possible for the Institute, in the next year or so, to undertake a major survey of adult education provisions with a special eye on the way in which people use it or might use it, in adapting themselves to the problems of middle and later life. It will provide a great opportunity to take our bearings in an increasingly perplexing world, and perhaps to produce once more the evidence that '... adult education should be spread uniformly and systematically over the whole community as a primary obligation on that community in its own interest and as a chief part of its duty to its individual members ...'

SOCIAL ACTION THROUGH VOLUNTARY ORGANISATIONS*

by Lady Morris

President of the National Federation of Community Associations

THIS is a subject of great interest and importance to us in the Community Association movement because our activities are undertaken for a social purpose; we do not belong to Community Associations only to pass the time and for the fun of it—though I hope we do that too!—but also because we feel that by coming together in this way we can play some part in improving the life of our community. Moreover, I think it is true to say that we are conscious of forming a part of a continuous historical process. We feel that we are in the direct stream of social progress, and are in our humble way a part of the British Tradition—which is so difficult to define but has so real a meaning for us all.

But it does not get us very far to agree that we are a voluntary organisation with a social purpose and to leave it at that. We must try to discover *what kind of social action* is being sought today and *what part is being or could be played by the voluntary bodies*. It should help us in this task also to look at some of the things that have happened in the past, and in doing so we may also incidentally discover rather more about what we mean by the British Tradition and the British Way of Life—glib phrases which none the less have a real meaning, and one that concerns us closely. For after all, life in society is a continuous process and we can only understand what is happening now by studying what has happened before. Trying to understand the past should help us to judge *what kind of social action is needed today* and what our function with regard to it should be. We may find that some of our conclusions have been based on premisses that have turned out to be false. We may find that the urgency of some needs has blinded us to the existence of others; or we may even find that we have been wrong about what *are* the most fundamental needs and desires of men in society.

We may, on the other hand, be satisfied that we already know the answer, and that all we need to do is to continue much as we have been doing, and to hope for rather more success. But personally I do not think that we shall be satisfied because the question, 'what

* A paper read to the Annual Conference of the National Federation of Community Associations, July, 1957.

social action should be taken to meet the needs of today?' just does not admit of an easy answer: we shall have to think and think again before we know enough to decide what part we are best qualified to play.

WHAT KIND OF SOCIAL ACTION

What kind of social action is being sought today? Is it as it was in the nineteenth and early twentieth centuries, to combat poverty, to improve working conditions, to provide educational and health services for the masses? Is our aim still to provide a more and more 'welfare' welfare state or are we now aiming at something different in kind? Should social action be directed to material or non-material ends or to a bit of both?

If we look back at the whole history of reforming movements we shall see that the aim has very rarely been a purely material one. Wilberforce and his colleagues did not want to abolish the slave trade only because of the physical cruelty, deprivation and death that it involved, but because it was an affront to human dignity. The charity schools were not formed only so that children could be clothed and fed and trained for the station in life which they were expected to fill, but also so that they could be taught morals and religion. The fight for the Ten Hour Bill was more than a fight to prevent people being stunted and killed by overwork—it was a fight to give them the opportunity of leading the life of human beings. The struggle against poverty was not a struggle to provide food and shelter as ends in themselves but as means without which men could not live their lives as men. Hunger and poverty are evils in themselves but they are evils too because their overpowering importance prevents those who suffer them from thinking about anything else. Men absorbed in the struggle for the next meal have no time or energy to get round to the business of life. Only if basic material needs are met can men be free to turn at least some of their attention to other things.

The over-riding importance of material deprivations when they exist (for we think they are less important when they do not)—has meant that social action has been mainly directed to overcoming them. This is so even though it has in fact nearly always had a non-material element and been inspired by non-material aims. Stage by stage there has been built up in this country, by pressure from the voluntary bodies as well as by political action, what we call the

'welfare state'. As a result people are better fed, better clothed, better housed and more prosperous than they have ever been.

In saying this I do not forget the plight of the aged we all hope and expect will soon be remedied, nor of those who through sickness and misfortune are still underprivileged, nor of those who still have no real homes of their own. There is still plenty that needs doing even on the material level in this welfare state of ours. But I do mean—and I think you will agree—that the people as a whole have a greater share in the prosperity of our country than they have ever had before.

Does it follow that we have reached the stage at which the voluntary bodies have a less useful part to play in taking action for social progress? Perhaps our welfare state, imperfect as it still is even from a material point of view, can now be left to go forward of its own momentum without intervention by the voluntary bodies. If this is so, what, if any, is their function now?

CONTINUING TASKS

First, even from a material point of view, a great deal has still to be done to build the kind of society in which social justice is combined with opportunity for enterprise and reward for exertion. Reforms in terms of hard cash must be carried out by governments but much will depend on the work and influence of the voluntary bodies.

Secondly, if the presence in social action of a non-material element—an 'ulterior motive' in a good sense—is no new phenomenon, the voluntary bodies may be expected to play a part in the future as they have done in the past.

Thirdly, if this 'ulterior motive' is examined in the light of the kind of social action that is happening and is needed today, it may well be that a field pre-eminently suited to the work of the voluntary bodies will be revealed. For though most people now realise that action by the State is the only way of securing social justice on the material side, they are coming to realise too that the whole range of human needs can never be satisfied by any State, however rich, determined, and powerful it may be.

We are well aware of the importance of the voluntary bodies in helping to make the welfare state work from a material point of view. We must fill gaps, meet unexpected needs and press for better conditions for the aged, for more educational opportunity and for

better hospitals, and (a particular concern of the community association movement) we must keep a constant eye on what is happening in the field of housing and town planning. These are a few of the more obvious things where constant action and vigilance by voluntary bodies is absolutely vital.

But this is only a beginning. If social action has always been a compound of the material and non-material and has been directed to the achievement of material results less as ends in themselves than as necessary means to ends much wider, then, as material problems become less urgent the other things will be thrown into greater prominence.

THOUGHTS IN 1948 AND AFTER

I remember very well, in 1948, when the welfare state was officially inaugurated (though as this is Britain it was not a new idea, but only an especially dramatic scene in a social revolution that has been taking place throughout our history) how many people were depressed and discouraged at what was taking place and feared that the voluntary bodies would wither away, and that there would be no room and no need for voluntary workers. This view was not confined to people who regretted the passing of the old order because they disliked and feared change—it was shared by many who were glad to see the old order pass but none the less regretted what they felt must be an inevitable decline in voluntary action. But some of us felt, even then, a great lifting of the heart, not only because the masses of our fellow citizens were about to enjoy better conditions, but also because the voluntary organisations would at last be able to turn their attention to the thing that really mattered—working together to improve the quality of life.

Of course we were not entirely right, and things turned out differently in many ways from what we expected. Some of the difficulties that were feared have not arisen: others that were not suspected have come to plague us. But on one point there can be no doubt—the gloomy prophecies about the future of the voluntary effort have not been fulfilled. Voluntary bodies are more active than they have ever been, and new organisations are being formed almost every day ranging from little village groups to run a pageant or a flower show, to large national trusts like the Civic Trust just launched by Mr Duncan Sandys and supported by industry with an income of £40,000.

Voluntary workers are more numerous than ever, and are taking part in all kinds of new activities. The hospitals for example have provided opportunity for unpaid service by ordinary members of the public on a scale even larger than was rendered in the voluntary hospitals. As Mr Trevelyan discovered in his enquiry* recently, not only are the hospitals absolutely dependent on the unpaid services of members of regional boards and management committees, but there is hardly one hospital without its group of voluntary workers or 'hospital friends'. Voluntary service to the aged too is increasing rapidly. There are literally hundreds of old peoples' welfare committees all over the country, each with their band of willing helpers. It is clear that the voluntary organisations are not languishing today and that voluntary workers are as active as they ever were.

WHAT KIND OF VOLUNTARY BODY?

It is not enough, however, to be assured of this. We must try and discover more about the kind of voluntary organisation which is flourishing today, and whether the changes which are taking place in aims and methods are really what are needed at the present time.

The first step to this discovery is to consider what has been happening during the past half century and to remind ourselves of the startling changes that have been taking place in social conditions.

In 1901 the proportion of the population living in poverty was estimated by Rowntree as 28 per cent for York and by Booth as 30 per cent for London. In 1950 Rowntree's third survey of York gives the comparable figure as 2 per cent. Though this might be higher in 1957 because pensions have not kept pace with the cost of living, it is clear that a dramatic change has taken place. This achievement owed much to the work of the voluntary bodies, but as the social scene changed so their function and nature had to change too if they were to continue to be of value.

When poverty ceased to be the main problem for social reformers the voluntary bodies gradually became less pre-occupied with material needs and turned their attention to other kinds of social action which can be grouped under three main headings:

International problems—work for peace and international understanding, concern for underdeveloped areas and for refugees, promotion of better race relations.

* *Voluntary Service and the State*, by John Trevelyan. (George Barber and Son, Ltd. for NCSS and King Edward's Hospital Fund for London, 1952.)

Service for those who, in the welfare state, are still in need of personal help—the aged, the sick, the handicapped and those with personal problems.

Provision of opportunities for the enjoyment of better living and for more leisure activities.

In recent years there has been a great increase in the number of organisations concerned with international problems, a growing awareness of the needs of the under-developed countries and of the rights of the underprivileged peoples, and a widespread desire to help refugees. This interest is, of course, not new—the movement for the abolition of the slave trade is only one example of the passionate interest which groups of people in this country have taken in their less fortunate fellows overseas; the brotherhood of man has always been a powerful element in British Trade Unionism even though there are factors pulling in other directions, as we have been reminded by recent events in the coalfields. On the contemporary stage we have a host of organisations devoted to peace and international understanding—the United Nations Association and many other societies striving to prevent war and to persuade governments to give more economic aid to underdeveloped areas; societies to improve race relations in our colonies and elsewhere, and to help refugees wherever they may be. In addition more and more of the national bodies are forming and maintaining contacts with similar bodies in other countries. Bodies as different as Rotary and the YMCA are alike in that they form part of organisations that are nearly world-wide and that really care about what is happening to people in other lands.

Turning to the second group we must recognise that there will always be people in every society who need more help than can be provided by the State, however prosperous and well-organised, and that our own is no exception. Perhaps the largest field for voluntary service is the care of the aged. I am not speaking now of their material needs, though these are often grievous, but of their need for friendship, for advice, for a helping hand, and for opportunities for social contacts. In our aging society there are more old people and fewer younger friends and relatives to love and care for them. At the same time the extended family where the old had a place and a function is becoming a thing of the past, and modern conditions do not encourage family life of that kind. Everyone finds it hard to adjust to new conditions but old people find it hardest of

all. Because they are often bewildered by our changing society there is an opportunity for all of us to do what we can to make them realise that, changing though it is, they have a place in it. It is not enough to arrange for an adequate pension as a reward for a lifetime's service: we must somehow convince our retired people that they are needed in society today, and at the same time help to provide the opportunities for them to be of service when they wish, and to continue to enjoy a full and satisfying life. This is what Old People's Welfare Committees all over the country are trying to do and there is no foreseeable limit to the usefulness of voluntary service in this field.

The sick are cared for by the National Health Service but cure of sickness is only part of their need: they and their families need help and after care, advice and encouragement and these, too, many voluntary organisations are being formed to give. Old-established bodies like committees for the care of consumptives are being joined by new ones like the hospital friends.

Interest in the welfare of the handicapped is very much in the news and new societies to help those with a particular disability seem to be springing up every day. It is significant in this connection that the 1951 edition of the National Council of Social Service directory was the first to include a special section for societies to help the handicapped. Whatever our views about the desirability or otherwise of splinter groups dealing with specific disabilities—spastics, polio victims, epileptics—there is no doubt that their number, the amount of money they have been able to raise, and the personal service regularly rendered by so many of their individual members show an enthusiasm for social service of this kind at the present time.

Another field of growing importance is that of personal problems, of which people become increasingly aware when their most pressing material needs have been satisfied. Family tensions seem unimportant compared with food when you don't know where the next meal is coming from. This was brought home to me very forcibly by the discussions at the International Conference of Social Work in Madras five years ago. The attitude towards social work of the Indians and the Americans was totally different. They were both speaking English but they were not speaking the same language. To the Indian, social work meant irrigation, sanitation, basic education and health training. To the American, it meant personal adjustment within a complex industrial society. We in this country have not

felt the pace of modern life to the same extent as the Americans but we are none the less more conscious than we have ever been that the solving of personal problems is of fundamental importance to the well-being of society.

It is well to remember, however, that the problem family and the neglectful mother are not new phenomena: they are merely more obvious today because the general standard of living and of family responsibility has been raised. In the same way the 'crazy mixed-up kid' of whom we hear so much must be seen against the background of that vast majority of children who enjoy a happy family life—the children we see playing cricket with their fathers in the parks and running happily home from school to their mothers. The 2 per cent who come before the juvenile courts must be seen beside the 98 per cent who keep away.

But though the 'crazy mixed-up kids' and the delinquents are a small minority, they are there; and so are people with marriage troubles and with all kinds of other personal problems. Social action to help people with these difficulties is perhaps more needed than ever before and it is fortunate that voluntary bodies and social workers are more able to devote themselves to it than they would be if the more pressing material problems remained unsolved. More and more voluntary bodies and voluntary workers are turning from the relief of material needs towards helping people to make personal adjustments to life in this complicated modern society. They are giving advice and rendering help with personal problems, and plugging the holes that will always remain however good the official arrangements for social welfare may be.

SOCIAL ACTION AND OPPORTUNITIES FOR BETTER LIVING

I have left to the last what I want to say about social action for the provision of opportunities for better living, since it is this with which Community Associations are specially concerned. The importance of this work is most dramatically proved by the fact that social action of this kind has been the avowed aim of more than half of the main voluntary bodies formed in the present century. Of the two hundred-odd organisations founded since 1900 (as listed in the National Council of Social Service's Directory for 1951), one hundred and ten are concerned with education, recreation, housing, town planning and amenities generally. With most of them we are familiar—societies to promote adult education, music, drama and the arts,

club and youth work of all kinds, housing and town planning societies. Among them are bodies with a host of local branches; and in addition every city and many small towns and even villages have their own special groups—to provide opportunities for people to learn and to do things together, or to take action in the interests of the neighbourhood by preserving the countryside, by improving housing conditions, and in countless other ways. These local activities are the life-blood of community associations for wherever there is a community centre these groups will come together to share in its life, and the Community Association in its turn will foster those that exist, and will encourage the formation of others.

I have tried to indicate what types of voluntary organisation seem to me to be flourishing today. I have tried to describe the change that has taken place in respect of the kind of social action which they are designed to take, but I have said nothing about the other kind of change which is going on at the same time and which must continue if voluntary organisations are to continue their usefulness—the change, that is, in the functioning of the organisations themselves. This is a subject in itself and a fascinating one, for it illustrates so well both the way things happen in democratic societies and the nature of human beings, with their strength and their weakness, their wisdom and their folly. I must not be tempted to develop this theme beyond saying that if we look at the organisations that have survived and continue to do valuable work, and at those among the newly-formed which are being successful, we shall see that they are the ones which have moved with the times, taken note of the society in which they operate and have not been afraid to discard old methods. Those that have survived by being ready to change have been more true to the British Tradition than those which have tried to cling to outworn forms, for the British Way of Life has never been a stationary thing.

These then seem to me to be the kinds of voluntary body that are flourishing today and the kinds of social action at which they aim—international service, help for those still in need in the welfare state, and the provision of opportunities for better living.

PROBLEMS IN NEIGHBOURHOOD WORK

I would now like to go one stage further and ask whether, in the special field of neighbourhood work, the social action in which we are engaged in both voluntary and statutory bodies is of the right

kind? Do we in fact really know what our *problem* is, let alone the answer?

To put it bluntly, I suggest that in the Community Association movement we see about half the problem; we may even see the whole of it 'through a glass darkly', but I am sure that we have not found even as much as half the answer. Our assumptions about what people want have been too simple for even if our struggles to help them to fulfil what we thought were their desires had been successful, we should still have been left with unsatisfactory communities of unhappy people. We are so disappointed at the slow progress that has been made towards providing for the new communities what was valued in the old (churches, shops, cinemas, places to meet), that it is tempting to think that a new community, if it could be so built as to embrace all the *things* that were included in the old, would be as satisfactory as the old community from the human point of view as well as more satisfactory on the material level. But it may be that the pattern of the new estate, with the small house and garden, however well planned and with however good amenities, is bought at too high a price—and by 'price' I do not mean loss of agricultural land or distance from places of employment.

I think we have all wondered about this in our hearts and tried to persuade ourselves that what people wanted was clean air and a nice house and garden with a bit of community life tacked on. But is it? Or indeed ought it to be?

Is the picture of the young wife sitting on the stairs of her smart new home and weeping bitterly for her mother and the lost companionship of the East End so unusual, and can she be cured merely by shops and a community centre? Is the scene of parents and children grouped round the television set, with the baby in its pram in the middle, and the father saying proudly, 'the tellie keeps the family together—none of us ever have to go out now', an uncommon one? and is this what family life should really be in a living community? Is the Community Association as we understand it strong enough to break down the terrible barrier which shuts off so many people from a full life?

There is much criticism today of the lack of family responsibility, and much anxiety about the instability of the home. Surely this is unjustified—when people move from their old homes, so obviously, for their children's sake; when they lavish care and affection on them and plan their own lives for what they conceive to be their

children's welfare? Never has the family, in the narrower sense of parents and children, been more important to the average Englishwoman—and even more to the average Englishman—than it is today. A study of Gorer's recently published research into the English character* (a most fascinating document which tells us a great deal about ourselves both as individuals and as social animals) reveals two very significant facts: the most important experience in the life of the average Englishman is fatherhood, which is a family experience, and his favourite spare-time occupation is gardening, which is carried on at home.

Far from disintegrating, the family and the home seem to be the most important things in the lives of the great majority; but surely, though it is right that they should be important, they are not of themselves enough. Work too is a part of life, and so is membership of a social group. It is Man's place in society—what he needs from others and what he can give to them—that is the fundamental concern of organisations like ours.

One of the difficulties in considering these questions is the lack of written evidence about them. But anyone who lives and works in new communities will, I expect, be aware of a 'malaise' which cannot be explained simply by the absence of proper opportunities for meeting. People are uprooted not only because they have left their familiar surroundings, but because they have been severed from their kith and kin. The extended family to which they belonged has contracted into the two-generation family of parents with dependent children. A recently published study of family and kinship in East London† gives a striking picture of what is happening, and of how the loss of the extended family means not only that the older people can no longer help with and enjoy the children and that the younger cannot care for and learn from the aged, but that the comradeship and good fellowship in one another's homes enjoyed for generations by sisters, brothers, cousins, uncles and aunts, which spread in an ever-widening circle to include the friends of all the members of the extended family, has gone. It was with relatives, above all, that people enjoyed social life; they met in pubs, on outings, and at sporting events, but above all they met at home. Homes were the real centres of community life, where weddings, anniversaries,

* *Exploring English Character*, by Geoffrey Gorer. (Cressett Press, 1955.)

† *Family and Kinship in East London*, by Michael Young and Peter Willmott. (Routledge, 1957.)

christenings and funerals were celebrated. Homes with roots deep in the district where the actual houses passed from parent to child.

This, I suggest, is what is missing in the new communities and will always be missing unless they can develop into all-age communities and, what is more, into all-age communities of the right kind: they must not just be places where all age groups are represented, but places where two-generation families are surrounded by their own kith and kin. This will happen to a certain extent if the new communities are allowed to develop naturally but I think we have taken it too much for granted that they will in fact develop in this way and that all will be well in another generation. For what is happening in some places is that no houses are available for the young couples who grow up and marry, and that even when tenancies fall in, official policy is to re-let outside the previous family. Thus the young people are having to move away from relations and friends in the same way as their parents did before them.

Much could be done to build an all-age community by a positive policy of housing and town planning, but there are other forces at work which cannot be opposed. Industrial conditions are changing, and the mobility of labour to which the professional classes have become more or less accustomed is spreading, so that more people are having to move away from their families for the sake of their jobs. This is in many ways a healthy development: but we do not want to add to the uprooting that is necessary because of employment, the uprooting that could be avoided if we managed our re-housing better.

I have suggested that some uprooting is necessary and even desirable because it is important to keep a sense of proportion. In emphasising the value of a wide circle of kinship for a satisfactory life in society, we must not forget that too much clinging to old friends is not a healthy condition. It is the same disease, surely, as the dependence on security which so many people think has taken the enterprise out of the citizens of the welfare state. There must be some people in all societies who are prepared to leave the accustomed groove and to rank opportunity higher than security. That such people are getting fewer in number—if this is true—seems to me to be far the most serious criticism that could be levelled against the welfare state, and it is one of which we in our movement must take note. By and large the welfare state has succeeded in material terms, but there is a widespread feeling that it has fallen short in other ways:

that it has discouraged enterprise and undermined the will to work I am personally doubtful how far this feeling is based on fact, but in so far as it is—here surely is a field where social action must be taken.

So we come back, at the end, to looking once again at the kind of social action that is needed in our welfare state and how the voluntary bodies, and particularly our own, can best take a hand in it. Housing and town planning must be directed to building real communities and some, at any rate, of our citizens must be shaken out of their worship of security. The Community Association movement cannot of itself take the place of the extended family, but it can, as it does, help the uprooted to lead fuller lives, and it can also do far more than it is doing now to see that the new communities are of the right kind. We must take active steps in our own neighbourhoods to find out what people's social needs really are and to make them known to the public and to the powers that be. No organisation can of itself make people enterprising; but the community association movement can and does help to provide opportunities for them to show the enterprise they have.

LIBERAL EDUCATION FOR BUSINESS LEADERSHIP*

by J. R. Kidd

Director, Canadian Association for Adult Education

MY subject can be easily stated. If the proper study of mankind is man, the proper topic for an educational or training programme is how to bring out the potentialities that lie within men and women. In particular, *what kind of education or training is required to unlock those human qualities that are needed in guiding great modern businesses?*

I realise it is presumptuous of me to fumble with a question that has attracted the wisest and noblest spirits of all ages. But surely, inasmuch as this question is of such consequence, it should stir us to consider together what it means for us, not simply accept what others have said about it.

Today there is a dread felt by millions of men and women about what the machine may do to them. During the late presidential campaign in the United States it was alleged that one political party 'had to be dragged kicking and screaming into the twentieth century'. This may or may not be true of political parties but is certainly true of many people.

They can be told that when muscle power is replaced by machine power the result will be an enriched opportunity for all their human qualities. But we must not underestimate their misgivings that somehow in the process they may become demeaned and dwarfed, serfs to a machine or an economic process.

And yet, if we think about it, it is quite apparent that in this age of science and the *univac*, it is human qualities that will count most.

INTELLIGENCE AND LOVE

Let us take one brief look at the international scene. Most of us are now more hopeful that world-wide conflict, fought with thermo-nuclear weapons, is not as inevitable as we may have supposed five years ago. Rightly or wrongly we see ahead of us 10 years or 50 years

* First published in *Adult Leadership*, May, 1957, and reprinted by permission of the Adult Education Association of the U.S.A.

when the great annihilating collisions may somehow be avoided. Yet for all that time two gigantic aggregations of people may be feeling out each other's weaknesses in a continuous economic and ideological struggle.

Let none of us forget, even he who is most concerned with defeating or obliterating communism, that it is by the cultivation of the finest human qualities that baseness will be checkmated. Or let us not delude ourselves, to take a very simple example, that if we can give more boys and girls a scientific education than are graduated from technical institutes in Moscow or Peking, we have inevitably won a victory. There may be a clear case for the extension of technical training but we should not exaggerate the consequences.

Just as the cultivation of human qualities in all our people may make the final difference in a prolonged struggle with other ideologies, these same qualities are basic in the leadership of business and industry. The task of the modern business executive is staggering in its pressures, its complexities, and its constant changeableness.

WHAT DOES AN EXECUTIVE NEED?

A recent editorial in the *Harvard Business Review* said: 'The executive must be continually and instinctively making order and relation out of unrelated ideas. He must have the ability to move surely and with confidence on unfamiliar ground, to perceive central elements in situations and see how the consequences fall into line in many dimensions. Meanings are the executive's stock in trade. The most important aspect of his job is to operate in terms of values.'

Recently the president of one of Canada's strongest companies told me of his dilemma. He has 50 younger executives. Each one of them is well qualified in such fields as engineering, sales, accounting, and advertising. But, he claims, not one of them is ready to succeed him.

I asked him why. First of all, he said, none of them knows enough about public affairs, or national and international issues. But that is not too serious because they all can learn. More difficult, is that none of them has a framework or a scheme of values against which to cast and evaluate the needed knowledge. Last, and worst of all, none of them seems to realise that he lacks anything. Now I do not know if that president was being fair to his associates, and I have no way of knowing if this judgment would apply to other industries. Still, it does sharpen up what we are talking about.

Clarence Francis, retired president of General Foods Corporation, once said, 'You can buy a man's time, you can buy a man's physical presence at a given place, you can even buy a measured number of skilled muscular actions per hour or day. But you cannot buy enthusiasm, you cannot buy initiative, you cannot buy the devotion of heart, mind, and soul. You have to earn these things.'

Is there any kind of education which will equip business leaders to cope with such responsibilities?

'TO MAKE MEN ALIVE'

For centuries claims have been made that education, at least a certain kind of education, does have such results. It is an education that seeks for meanings, is concerned about relationships and values, formulates principles, and solves problems. It is usually called *liberal education*, or the *liberal arts*, or the *humanities*.

I am not suggesting that there are no distinctions between these terms but they are often used loosely as synonyms to describe a particular kind of education, the kind that Sir Arthur Currie, President of McGill University, was speaking about when he said, 'The primary task of education is to make men alive, to send them out alive at more points, alive on higher levels, alive in more effective ways. The purpose of an education is not the mere getting of the ability to sell your efforts at a higher figure than unlearned men do, but to make you a thinker, to make you a creator, with an enlarged capacity for life.'

Let us consider this claim. Does it imply that there is no place for vocational or technical education? Of course not. I believe it was A. L. Nickerson of the Socony Mobil Oil Company, who said, 'We know that when we are looking for men with executive ability to promote, their technical knowledge at that stage is often relatively less important than their ability to deal with more abstract problems involving judgment and ability to reason. There is, in fact, a sort of crossing of lines in this regard. While a man's technical knowledge may be his best tool during his first five years or so with our Company, in many cases this curve tends to flatten out on the value chart and is met by the ascendant curve of the man's skill in human relations and other factors.'

For company president or factory hand, vocational training needs to be supplemented by something else which we sometimes call judgment or common sense. A Hindu mechanic in India was showing

concern about this when he said, 'Common sense is a rare gift of God; I have only a technical education.'

LIBERAL EDUCATION TODAY

I have stated that the view about the primary place of the liberal arts for training mind and character has been held throughout the ages. But, in surprising measure, it has been advanced by business executives during the past five or ten years, and not just in talk either. Standard Oil, Ford, General Foods, General Electric, Bethlehem Steel, Proctor and Gamble, and Dupont (and I could go on and on with the list) are making a substantial cash contribution to liberal studies in the universities in addition to support afforded to scientific and medical research.

Bell Telephone has a programme (The University of Pennsylvania Institute of Humanistic Studies for Executives), a nine-months course in world literature, American civilisation, music and art, ethics of living, social sciences, logical thinking, and international relations, designed, says President Wilfred D. Gillem of Bell, 'to develop more rounded, broad-gauge individuals.'

There are seminars at Stephens Institute where engineers return to the campus, not to study engineering but to consider together the place and responsibility of an engineer in modern society. There are other examples of the same thing.

In fact, so much has been said about the values of liberal education by businessmen that zealots for the liberal arts, by their extravagance, seem to have stirred up opponents who have had little difficulty demonstrating that odd bits and pieces of the classics, a kind of cultural cocktail made up of a dram of Plato, a dash of Kant, and a squirt of Beethoven, are not much good for anybody, let alone a busy executive.

We have begun to hear speeches on the subject, 'Is Liberal Education Overselling Itself and Is Business Buying It Too Fast?' This kind of happening, although I am sure it is a healthy one, reminds me of the cowboy in the Calgary stampede who had drawn a particularly vicious beast and was having a very grim time of it. The bronco, while tossing about wildly, caught his foot in the stirrup. This was too much for the cowboy. He jumped off disdainfully, shouting at the horse, 'All right, if *you're* getting on, *I'm* getting off'.

With all respect, it seems to me that we have spent too much time on the wrong question. Instead of debating whether a liberal

education provides the best training for top management we ought to be putting it in concrete and more modest terms. Under what conditions or arrangements can the liberal arts prepare executives for leadership?

I should like to state, very tentatively, some of the conditions which I believe are necessary if we are to have the kind of liberal or *liberating* education we recognise as being necessary.

THE PROCESS IS LIFE-LONG

Alfred P. Sloan has often declared, 'Give us *educated* men. We can *train* them ourselves. But we cannot *educate* them.' But, as Mr Sloan understands very well, the kind of education he refers to is initiated, but not completed in college halls. Much of what constitutes a genuine liberal education is just not possible for a youngster. He can read about it and consider the problems intellectually. But the real significance of much of ethics, philosophy, and drama can only come to a man well past his youth whose deepening experiences of family, vocation, and community enable him to see and feel and understand new relationships and begin to judge values.

This point is elementary and obvious enough. But we have been rather slow in its application. Learning may and does go on all through life, but *education* denoting some plan or shaping or purpose of learning only happens if there is provision for it. How well equipped are our libraries, universities, trade associations, and voluntary organisations for continuous education?

We hear a great deal these days about the crisis of the schools. With a vast army of boys and girls marching inexorably forward, we must all bend our energies to provide teachers and classrooms for them. But what about the needs of a substantially greater number of people—ourselves? In our zeal for the young we ought not to forget, as Hutchins put it, 'That we cannot wait for the rising generation to rise.' Life-and-death decisions are being taken every day by those who are now adults; they also need opportunities for learning and growth.

NOT ONLY FOR AN ÉLITE

In the years since the war the number of opportunities for mature men and women to carry on systematic liberal studies has increased at an accelerating rate. Some corporations and universities which have a far-sighted plan for the training of executives have acquired estates or camps so that such programmes can be conducted in resi-

dence. We are beginning to understand the values of residential education, where men share a variety of experiences with enough isolation and leisure to explore meanings and relationships. This was once the privilege of a comparative handful of undergraduates; now it is available to increasing numbers of men and women. This is a promising start, but only a start.

Liberal education was once the prerogative of an aristocracy. It is not surprising, then, that it is still regarded as something for a special few, a tiny *élite* of towering intellect and sensibility. Cynics also share this view and some of them speak derisively of a tiny minority of *eggheads* and *longhairs* standing coldly aside from the great masses of people. It is part of the same myth that the multitude of normal folk are supposed to care for nothing, or respond to nothing, but football games and giveaway programmes.

This is a pernicious falsehood. Of course, there are wide differences in people, and in their capacity and their ability to take part in certain activities. Moreover, if a man has never had any experience of the power of drama, or the beauty of music, or the excitement possible in the clash of ideas, it is little wonder that he would not choose to spend time in these ways.

But once he does participate *with satisfaction* he is never quite the same person. Those who have talked with the humblest farmers or mechanics in colonial territories about what will happen with the advent of self-determination and self-government have observed the quickening that comes to any man who is gripped with a large idea.

Then there is the Shakespearean Festival held each summer at Stratford, Canada. Was it a university that started this great arts festival? No. What about the *élite* who planned and managed it? A chemist, a newspaper reporter, a factory manager, a druggist, an engineer, a salesman, an accountant, two housewives, and a Baptist minister comprised the *élite*. And who, do you suppose fill up the seats in the tent auditorium night after night to witness the plays of Shakespeare and Sophocles? Well, Brooks Atkinson and other critics come for the opening night. But the rest of the season it is stenographers and office workers, truck drivers and shopkeepers, plumbers and farmers, teachers and students. These people stand patiently in queues for seats and, after each performance, stumble out into the night shaken and stirred and bewildered and exhilarated by the majesty and dread of great drama.

Liberal or liberating education is often confounded with classical education. About once a year I hear a speech by someone who claims that the only basis for a genuine education is Latin, Greek, and Philosophy. Somehow, I have the feeling that no one would oppose such a boast so strenuously as would Aristotle or Thomas Aquinas if they were around today. Such a view, it seems to me, is a profound denial and betrayal of all that is wisest and best in the great humane classical tradition. It is not simply by studying the words or works of great men in the past that our spirits will be quickened, our minds stretched, and our tastes purified. The curriculum would hardly fail to seek health and life from the great spirits of the past—increasingly, I believe, from men of the Orient as well as of the West. But it is not antiquity that is important, but the breadth and depth and intensity of the experience; where it leads to, not its point of origin.

THE CURRICULUM MUST BE RELEVANT

Does liberal education leave out science? Why should it? The history of science, the scientific attitude or scientific ethic must, I would think, be an important part of any liberal curriculum. So should the philosophical and ethical problems of modern business organisation. Would you think, for example, that a man was liberally educated who had not pondered deeply over such an idea as 'What's good for General Motors is good for the country?'

Surely there are two misleading assumptions, as a thoughtful university head in England recently pointed out, that must be guarded against. The first is that the classics are necessarily of supreme value. 'No one,' said Eric Ashby, 'denies that classical humanism deals with the perennially important issues; goodness and evil, beauty and ugliness, justice, truth, but there is plenty of evidence that it no longer reaches the bloodstream of society; and if it does not, it is impotent.' Ashby also denies the second assumption, that technology itself cannot embrace the humanities. 'Humanism is concerned with the creative arts of man; these include aeroplanes as well as Gothic churches, and textiles as well as poetry.'

No adult ought to put up with shabby, threadbare lectures. A liberal education means to open up the mind, not seal it tight with drab formulas or a 'closed circuit system' of ideas. The adult student ought to participate, to try out ideas, to test hypotheses, to judge and dissent. There is no code of truth to be tasted and tested.

Some of the teaching methods worked out in courses of business

administration ought to have just as much validity in the liberal arts. My field of teaching is not philosophy, but if it were I am sure I would frequently employ the *case method*. One can almost picture Socrates, with a glint in his eye, plunging into the consideration of ethics and morals as exhibited in an *incident* or *case*.

A PLACE FOR THE ARTS

No truly liberating education can be limited to verbal or mathematical symbols. We ought to recall one judgment from the *Harvard Report*, 'precisely because they wear the warmth and colour of the senses, the arts are probably the strongest and deepest of all educative forces.' Emotions are of vital importance. I have a suspicion that all of us may assent to this, perhaps even quote it on some pertinent occasions, but do little or nothing about its implications.

It is true that industry is giving encouragement to the arts. And it has done so on the only basis that the artist finds acceptable—by bringing the artist in as co-worker to create things of beauty and utility for the company.

Despite this fact I have the feeling that many of us are still a little distrustful of those things that call forth a deep emotional response, as if there was something a little shameful about it. Many of us boast about our fishing or golf prowess but might be rather careful to whom we would confide the information that we had spent a weekend sketching or singing with a choral group. However, we ought to be grateful for gains in this respect in recent years.

I come now to a condition which is not easy to state although I am convinced of its validity. Let me put it bluntly. The liberal studies have little power for good unless you are ready to accept them on their own terms. One cannot make of them a gimmick, a trick, or a device. It is rather like the old fables where the magic would only work for those who had faith. In the same way, the liberal studies have power only when approached by the pure in heart. I mean by those who seek them for their intrinsic ends, judgment, values, understanding—and not as a talisman or union card necessary for executive promotion.

NOT AS A GIMMICK

Like you, I have had men ask me, 'Will a particular course produce better salesmen?' I have had to reply that I did not know and that there could be no assurance that it would. Men who will seriously

take part in a course of liberal studies will probably be more alert, more thoughtful and more sensitive to people and things around them. In the long run, I believe this is good for business. But the mere reading of Plato's *Republic* will not push up anyone's sale's graph. We need to be honest, and modest, about educational accomplishments.

In the past 25 years many laudable attempts have been made to simplify, condense, or make material more interesting or readable. One result is that pamphlets and annual reports are, on the whole, vastly improved. But some ideas are not simple and they cannot be comprehended without effort. Attempts to primerise always seem to be condescending, to talk down, and to present half-truths and distortions.

Recently a booklet arrived from England with a warning printed on the cover. It read: 'There is nothing in this booklet which most men and women cannot understand. But the subject is sufficiently difficult that you will be obliged to read carefully and thoughtfully. If you are not prepared to do this there is little point in your going further.'

Surprising or not this approach seems to have achieved an excellent response. Most people can and will give attention if they believe that the effort is worthwhile. They have no patience with needless obscurity, but they do not want to be babied either. They are able to brook more complexity than is characterized by the early television movies (alas, still with us) when every hero was shown astride a *white* horse while all the 'bad guys' are riding on brown or black horses.

There is a cost to this? Of course. You would rightly question it, and be suspicious, if there were none.

The *first* cost is dollars.

The *second* cost is imagination.

The *third* cost is hospitality to differences.

We must remember that the products of a genuinely liberal education will not all look, or talk, or think alike. If you give human beings a chance to grow you can never predict the outcome. If men are deeply stirred they will respond in ways that may seem wonderful, curious, alarming, or grotesque.

Of course, if we hate or fear difference, if we cannot brook dissent, if we are certain that all the right answers are already known, then let us eschew liberal education for the enemy it is. But perhaps we

ought to remind ourselves that the qualities of many, perhaps most, of the men who have most influenced our era were not readily identified.

SEEING THE POTENTIAL

A former president of the Rockefeller Foundation used to ask himself regularly once a week if he would have seen the potential promise and would have been willing to support the young Pasteur when he was struggling away in his early garret laboratory. Being certain about other kinds of excellence in the early crude stages is even more difficult. But if we can bear to work alongside a man who does or says or thinks unusual things, if we can tolerate or even relish association with those who question some of our assumptions, all of us may learn something.

I keep thinking of a man in England, whom I shall call Colonel Brown, who is gaining a splendid reputation for results in the training of business executives. Prior to the war he had managed a small factory. Captured by the Japanese in the Burma campaign, he took such a lead in prison life and gave such heart to his fellow captives that on three different occasions he was sentenced to death. For 11 months he was kept in solitary confinement where, like Robert the Bruce, his only companion was a patient spider. The spider would build a web; Brown would destroy it; the spider would build an identical web; Brown would destroy it. Since Brown had nothing else to do this procedure went on, time and time again.

You all know the moral that King Robert derived from such an incident, a lesson of heroic patience and fortitude—but not for Brown.

'I kept thinking,' he said, 'how that spider was just like one of my intricate machines that could produce a cunning design, produce it endlessly without fault. But there is no guidance for man in either spider or machine. For man is not bound; he can change the pattern. When his life is smashed only man can build another, to a new design.'

Left alone for weeks and weeks, expecting daily and hourly that the death penalty would be exacted, Brown decided that if he were ever to get out alive he would alter his own pattern of living. Now back in England he operates a splendid school used by several large companies for training their executives.

URCHFONt MANOR

*Reflections on the first 10 years by the Governors**

IN the booklet issued on the foundation of the College the purpose of the College was described in these words:

'the purpose of Urchfont is to provide a period of learning, reading and discussion for those who would like a chance of it; to give an opportunity of wider education to men and women in industry and agriculture; and to act as a centre of information and discussion for people working in all forms of administration and social service in the County.'

The first of these aims has been achieved, though there has not been as much reading as the founders would have hoped for. The second aim refers to industry and agriculture: a great deal has been done for the former but there has been little success with agriculture. Only a limited success can be recorded in achieving the third aim.

An aim not stated, but always implied, has been that the College was primarily for Wiltshire people and for people from the areas of the authorities contributing to its upkeep. This aim has met with a fair degree of success in spite of the populations of these areas being comparatively sparse and scattered: Wiltshire with 36 per cent and the Contributing Authorities with 20 per cent have provided the bulk of the students, and it seems unlikely that these proportions will materially alter in the immediate future.

The aim of concentrating on 14-day courses has had to be abandoned and the statistical section of this report shows how the length of courses has changed over the years. In their report for the year 1952/3 the Governors gave a figure of 700 to 750 student weeks as a reasonable aim for turnover of students. The totals for the last five years have all been over 700 and for the last two years they have been over 800.

'HUMAN FACTOR' COURSES

There has been and still is a steady demand for courses designed to broaden the outlook of supervisors in factories and offices, technicians and apprentices, shop stewards and selected operatives. This demand seems to be increasing, and the categories of people

* A report submitted to the Education Committee of the Wiltshire County Council and published with the permission of the Committee and the Governors.

attending are widening. Though the words 'Human Factor' appear in the titles of only some of these courses, this description is applicable to all the courses referred to in this paragraph. The apprentices' courses are described below. The scope of 'Thinking, Speaking, Writing', now repeated six times a year, is accurately indicated in the title. The other 'Human Factor' courses are concerned with human relations. In them are examined the motives and behaviour of people at work, and some of the influences inside and outside industry which affect them. Attention is also paid to communication in writing and by word of mouth.

There is scope for a few courses of about 11 days in the year, but this is too long for many employers. The seven-day course is of a satisfactory length, but there has been pressure from students and sometimes suggestions from employers that the course should end on Saturday and not on Sunday. Sunday travel from Urchfont is difficult and some get no break between an energetic course and the next Monday's work.

COURSES FOR THE YOUNG

The seven-day courses for senior apprentices have been most successful. At first they were mainly concerned with the students' position and prospects in industry. Now the courses are much more general, and the title 'Work, Leisure and Ideas' gives some notion of their scope. Two experimental courses lasting seven days for students from Oxfordshire Technical Colleges have not been so successful. The students were rather younger than those on the apprentices' courses, and it was found that in the general outlook they were not yet ready for the Urchfont type of course.

A number of week-end or short mid-week courses for young people at technical colleges, evening institutes or grammar schools have been successful. The success of such courses, as with all of those for young people, depends on the students' degree of maturity, and this is not merely a matter of age.

GENERAL PUBLIC COURSES

Seven-day courses for the general public, well planned and advertised, prove very successful at Easter, Whitsun and in July and August. At other times they are rarely more than half full. The range of subjects includes: Natural History, Exploring Wiltshire, World Affairs, The Pursuit of Leisure, The Achievement of Psychology, Existentialism and Writing for Broadcasting. In July and

August family courses have been most successful. Members of these courses have been able to bring children of 7 to 13 years old who are catered for in a camp in the grounds, while their parents attend the course in the Manor. 'Thinking, Speaking, Writing' attracts a few non-sponsored students at any time of year, and quite a number in the summer.

Week-end courses are sometimes full and sometimes not. They are suitable for art, music and drama appreciation, and for discussions of immediate topics of the day. They are not as satisfying to run as the longer courses, and take nearly as much preparation.

LETTING OUT THE COLLEGE FOR CONFERENCES

The College has been let out as little as possible, and then only to bodies with a special claim on the County or the area. The staff dislike letting. They cease to be members of the group and become outsiders to whom requests and complaints are made.

The charge made for conferences is at the higher rate (i.e. the rate for out-county students) and this charge still involves an element of subsidy. It is difficult to be sure that it is worth while subsidising such Conferences.

THE STAFF

The Domestic Bursar lives in the house. A day off while a course is on affords no rest unless she goes away for 24 hours. It is very hard to arrange adequate rest at reasonable intervals. The establishment is not big enough to justify an assistant and there is no room in the house for one. The Secretary also lives in. The day-off problem also applies to her, but the present Secretary likes her time off in longer stretches at rarer intervals. Even so, she does not get adequate respite from crowds. She is now getting some help to cope with the immensely increased work.

This continuity of work for both Secretary and Bursar is emphasised. They both have to present a permanently cheerful and willing public face. There have been stretches of many weeks when they have only had a quiet house from 6 p.m. on Sunday till the next morning at about 9 a.m. when the 'phone starts ringing and the tradesmen start worrying for orders. The holidays are not really long enough to make up for this.

THE TUTOR

The Tutor is on the staff of the department of Adult Education

of the University of Bristol. This connection ensures the provision of a man of good academic quality. Since the University has this direct interest in the College it can exercise a beneficial influence towards the maintenance of high standards of work. The Tutor has a house in the village, and he acts as Assistant Warden, providing continuity during courses, as well as being a specialist lecturer, usually in economics. It is a time-consuming job, and it takes good organisation to fit in the reading and private work which the Tutor should do. For this purpose it has recently been arranged for the Tutor to have at least four weeks in the year at his disposal, over and above the usual summer and Christmas holidays and casual days off. The work includes late evening duty as well as day time activity. A good deal of his work is repetitive, covering the same ground many times, but a young man gets an opportunity to pick up a great deal of information about a wide range of subjects. He also has contact with people of every sort, which can be a most valuable experience. He is worked very hard and for long hours, and his wife has good grounds for complaint, but it is a short-term job which is a good springboard for better ones.

THE WARDEN

The Warden has a time-consuming but satisfying job. He chooses to take part in a high proportion of the courses, by lecturing or joining in discussion. He represents the continuity in the College, and the link between such things as adult education movements, industry, the academic world, the BBC and the students. He has to present a public face for very long periods, knowing that there are people, friendly, indifferent or hostile, who will be writing him up in reports or articles, some of which receive a good deal of publicity. He has to prepare programmes and syllabuses, write to lecturers, and administer the house and estate. He can, however, get a day free if he likes to arrange it, and has recently had a special leave of over two months. No one would be a Warden unless he liked it.

A house is being provided for him this year which should ease his life considerably and enable him to see more of his family.

THE STUDENTS

The proportion of Wiltshire students remains at about 36 per cent, mostly on week-end courses. Those coming from Contributing Authorities amount to about 20 per cent.

The students are mostly people of above average intelligence, character and energy, and are influential in their sphere of activity. The courses encourage them to form independent judgments and to develop a sense of responsibility. They fall into two groups:

—Selected by their employers from those with a responsible job.

—Those who have the energy and interest to come to courses on their own.

It is difficult to assess this type of adult education. There is no doubt that courses make a deep impression on the students and there are many letters written by students which support this. The firms using the College have expressed their satisfaction with the types of course provided, and continue to send their employees. There is not the same continuity as exists in a series of weekly lectures, but a residential course lasting several days allows of a continuous discussion and an intensive build-up of interest. This may well be more effective than the weekly lecture in creating the atmosphere in which a person can consider new facts with an open mind, even if they are not palatable at first sight.

THE ESTATE

The estate includes about 50 acres of farm land, profitably let; two orchards let to a smallholder and five cottages, one of which is let to a gardener and another to the widow of an ex-employee. There is also a house let to the University of Bristol for the occupation of the staff tutor seconded to the College. Finally, a hard wood plantation of about 30 acres is maintained at a cost of about £100 p.a.: it should be a valuable asset in the future.

The house is very nearly ideal for its function for one course of 20-25 students, and this number is probably the optimum for satisfactory contact. With the addition of six single bedrooms, some more washing accommodation on the first floor and an extra room for staff on the main floor it would be as good a building for its purpose as if it has been specially built. Any alterations should allow more privacy for the resident staff. At some time in the future, thought might be given to the expansion of the College to hold 50 to 60 students, so that parallel courses can be run. The provision of a Warden's house is essential and is allowed for in the current year's Estimates. A simple large room for practical work on some courses and for larger lectures would be a useful addition.

The gardens are of a reasonable size. They provide enough space

for recreation and a good supply of vegetables and flowers for the house. Two gardeners can manage the area under cultivation and the stoking of the house boilers. It is convenient to have land under County Council control. The summer camp can be held on a site of the Warden's choosing and students and staff have the right to use all the fields belonging to the County during other courses.

FINANCE

The financial aspect of the administration can be seen from the statistics attached to this report. Generally, one may say that the net cost shown on the Wiltshire Education Budget for the last five years has been around five or six thousand pounds per annum. After deducting an exchequer contribution of 60 per cent the net cost to Wiltshire ratepayers has been around £2,500 per annum, which amounts to one-seventh of a penny rate.

PROPOSALS FOR THE FUTURE

The Governors do not think it necessary to alter the aims as originally laid down. The expression 'Industry and Agriculture' in the statement of aims are not regarded in any way as limiting words. In fact office workers of every sort, technicians, salesmen, soldiers and airmen as well as factory workers have attended 'human factor' courses with benefit. It should be possible to devise courses suited to other occupations on the same lines. Such courses, which are an introduction to liberal thought and general ideas, should be considered as complementary to the technical and professional courses carried on in Technical Colleges. The Governors would like to stress the importance of developing an attitude which is broader than the bleak outlook produced by a narrow technical training.

While still hoping that some longer courses will be possible, the Governors recognise that a course of about a week should be the basis of programme planning. With a slight increase in 'human factor' courses, most of them lasting six days, maintenance of the holiday seven-day courses and a slight decrease in week-ends, the basic pattern of a year's programme might be as shown overleaf—but it remains open to constant revision.

It will continue to be the hope of the Governors that people from Wiltshire and from the areas of the Contributing Authorities will be well represented among the students, but a College of this sort must have more than a local function.

'Human Factor' courses. 2 of 11 days, 16 of 6 days (including 'Apprentices' and 'Thinking, Speaking, Writing')	118 days
Courses at Easter and Whitsun, and courses in July and August, 8 of 7 days	56 days
Mid-week courses: say 3 of 5 days	15 days
Week-end courses: 16	48 days
	237 days

There are likely to be a few one-day meetings as well.

The College has a good reputation for quality and for experiment. The Warden is the envy of his colleagues, not only because of the sabbatical term which he has just enjoyed, but also because of the terms of reference which allow him to try out courses which may not draw large numbers but which are intrinsically worth while. The Governors wish to preserve this flexibility and power to experiment. They wish the present objectives to be maintained, the courses developed in the way suggested above, and the rate of working to be such that the Warden, Tutor and staff may be at their best for every course. They hope that in this way the Warden and the Tutor will contribute to the research into and development of this type of education as well as maintaining the place of Urchfont among the leaders in the field. The alternative is to insist on the maximum utilisation of the College. Such an alternative would continue the strain on the staff referred to, and the quality of the work must inevitably decline.

Urchfont can only continue to survive and prosper by being a compact, high-quality organisation, making large demands on its staff. The Governors intend to continue this policy and to make sure that these demands are made in the field of quality, not of quantity: in the direction of intellectual effort, and not of mere physical endurance.

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STATISTICS

<i>Year</i>	<i>Gross Expenditure</i>	<i>Fees (1)</i>	<i>Net Expenditure</i>	<i>Student Numbers</i>	<i>Student Weeks</i>
46/7	16,974	—	16,698	—	—
47/8	9,124	743	7,091	230	318
48/9	8,423	1,001 (2)	6,680	398	417
49/50	9,895	1,491 (3)	7,063	547	512
50/1	8,626	3,280 (4)	4,524	935	664
51/2	10,024	3,570	5,733	1,048	672
52/3	9,747	4,225	4,878	1,113	768
53/4	9,883	3,981	5,201	1,013	746
54/5	10,579	4,020	5,785	1,132	724
55/6	12,129	4,694 (5)	6,695	1,346	831
56/7 EST.	12,565	6,000	5,810	1,202	869
57/8 EST.	13,525	6,000	6,625	1,150	800

- NOTES. 1. There is other income apart from fees.
 2. May 48. Fees up from two guineas to £2 12s. 6d.
 3. October 49. Fees up to three guineas.
 4. April 50. Fees up to £3 13s. 6d. (£5 5s. od. out county).
 5. April 56. Fees up to £4 4s. od. (£6 6s. od. out county).
 6. A concealed expense is the salary of the Tutor who is paid by Bristol University.
 7. There are also services rendered by the County administration and not charged for in the Urchfont Manor accounts.

LENGTH OF COURSES—CHANGES OVER TEN YEARS
 (One-day meetings not included)

	<i>8-14 days</i>	<i>6-7 days</i>	<i>mid-week</i>	<i>week-end</i>
47/48	7	9	—	—
48/9	9	3	6	3
49/50	7	11	2	7
50/51	4	21	10	13
51/2	4	17	15	19
52/3	5	18	11	21
53/4	4	21	7	19
54/5	4	19	4	21
55/6	3	21	10	22
56/7	2	22	7	19
57/8 EST.	2	24	3	16

THE EUROPEAN BUREAU OF ADULT EDUCATION

by *E. M. Hutchinson*

Secretary, The National Institute of Adult Education (England and Wales)

I AM never sure whether those who sponsored the National Institute realised how inescapably a body with such a title must be drawn into a network of international relations. Certainly there is nothing in the printed constitution to explain the number of letters with attractive stamps that reach us every day or to account for the proportion of unreadable but un-English signatures in the visitor's book. 'Can I teach Gymnastics in an English College?', 'My German isn't good enough for the course in Vienna, can you find me a place at Oxford and let me know by return?', 'I shall be bringing a party to England (from America, Sweden, Germany, etc.) and would like to meet ——' (from the Prime Minister and Secretary of the Association of Education Committees downward). 'Can you give me full details of the latest sociological evaluation of classes specially provided for septuagenarians in depressed suburban areas?'; 'I am writing a thesis/ a book/ an encyclopaedia about adult education, will you please write it for me?'

And among the futile and the funny, the modest and the megalomaniac, the perfectly serious question, when you have spelt it out, that may mean a student at Hillcroft or Coleg Harlech or a dark intent face in cheerless quarters on a winter's evening trying to work out the relevance of voluntary effort in a literate world, to the problems of a country half-a-world away, where people are scrambling up the ladder of time that divides them from us.

Whether we like it or not the world is our parish and very much we gain from it if we have the wit and modesty to see it: one of my great hopes is that all Chairmen of Finance Committees are witty and modest men. But it is certainly a very big parish and our most frequent contacts naturally enough are with the nearest hamlet of Europe.

It is not uncommon for the inhabitants of neighbouring hamlets to eye one another suspiciously. However closely they are bound by fundamental ties of economy and tradition there is never lacking

a-familiar jibe of which the starting point is long lost but which serves to assert the claim to local difference. Let the dividing line be marked by a strong natural feature, hill or river for instance, and the smothered memory of a once bloody feud can erupt at the end of a gala day in a manner mystifying to the detached onlooker. Over-simplified as all such analogies must be, this seems not unfairly to represent the three-cornered attitude I have encountered in adult education circles as between ourselves, the continental Europeans and the Americans. I have sat through too many international meetings in the last ten years not to know how one's hackles can rise in the face of assumptions that are not one's own, stated with the over-precision of a man using a language which is not his own. I know how long it takes to acquire the habit of trying to strike through the inadequate words to the meaning at the heart of them—and how richly worthwhile it is to make the effort.

Nevertheless, one factor common to all such meetings, if they last for more than a day or two, is the conviction of those present that they have had an enlarging experience that should be shared by others: schemes are afoot for the renewal of contacts, for further meetings, for bulletins in three languages to which all will contribute. And slowly the network of personal contacts does grow and the real friendships are made on which any hope of international goodwill must rest. But the organisational links are not so easy. The convert finds something unrealistic even in his own advocacy when he is once more at home. He makes his report and is all too conscious of the response that 'he certainly had a nice trip, but what's it got to do with us?'

No one in my acquaintance can paint a better word picture of this kind of situation than Mr G. H. S. Schouten, Secretary of the Provisional Committee of the European Bureau for Adult Education. Because he and his colleagues do not overstate their expectations and their claims, they have been able, with very modest resources, to establish a case for the kind of services which the Bureau was envisaged as providing. I think of the Dutch contribution first, because it was from Mr Guermonprez and Mr Schouten, specially concerned with the European work of the Association of Dutch Folk Highschools, that the initiative came, and they, uniquely, have behind them an organised adult education movement. But others have made their individual contributions—Mr Halvorsen of the Scandinavian Adult Education Information Office and Mr Milligan

in this country, for example—whilst the Paris headquarters of the European Youth Campaign has given indispensable assistance, i.e. money.

I do not propose to detail the intentions and achievements of the Bureau in the five years or so of its existence: they are set out in the leaflet which accompanies this issue of ADULT EDUCATION. I would point only to three things—continuity, growth, and action working down from the professional to the student level.

In many British eyes the word 'European' in the Bureau's title is, unfortunately, as suspect as the word 'Workers' is to some people in the title of the WEA. They have visions of being drawn into a vortex of activities of the kind that Lord Beaverbrook dislikes so much: to some it smells of phoney politics; to others of clericalism. In my experience the value of the Bureau lies precisely in the ability of its sponsors to see adult education as a means of examining and interpreting issues of great importance, including that of European unity, without taking sides in the controversies that necessarily surround them.

What, you may say, do I expect of readers of this journal? Well, I would like to see more of them asking seriously whether the kind of work the Bureau is trying to do does not have a practical value to them. Is there nothing of report in adult education in European countries about which they would like fuller knowledge or which they would like to see for themselves? Have they no groups that could enlarge formal study with a well-conceived and executed study tour? It is on matters of this kind that the Bureau can advise and help. And if, indeed, there are these possibilities and more people try to convert them into realities, then for our own self-respect I hope we shall make a financial contribution to assuring the permanence of the Bureau's work. Because it does not seek to federate organisations or to promote directly a 'European' attitude, most contributions will have to be personal; something of the order of £200 in total from this country would give us a stake in a worthwhile endeavour.

Let me end with brief quotations from two letters and finally with a note on one of the Bureau's most recent bits of brokerage, the American-European conference on Residential Adult Education. Here first are the letters: 'I should very much like to return to the Netherlands which has so much to offer the visitor, both of past glories and of present energy, tho' the latter will not be so apparent

to those who have not the opportunities you so generously and ably provided' and 'I remember that wonderful woman who discoursed so learnedly on pictures, and that friendly burgomaster. That welcome in his tiny village community was (for me) one of the highlights of the trip.' These, surely, are the remembered experiences that do not grow out of tourism by the bus-load.

Miss Smith, the Warden of Knuston Hall, has been good enough to provide the following note on the Conference on Residential Adult Education:

'The European Bureau of Adult Education has been the *deus-ex-machina* for many activities; one of its most recent ventures was the sixth European, and second American/European, conference on residential adult education. From June 30th to July 7th, 1957, thirty-six Europeans and eighteen North-Americans met and lived together at 'De Zandhofur', a Dutch Folk High School in Bergen, North Holland.

Conferences are useful, just for the personal contacts which participants make. But in very few conferences is it possible to include as a major activating force the very subject which the conference is about. The quality of *residence*—of coming together, living together and studying together—was a vital part of the week's proceedings.

Motives; values; ideologies; methods; techniques; the changing times; these all served as starting points for discussion. But discussion ranged far and wide, and lasted late and long. Even difficulties of language proved no bar to that flow of sympathetic consciousness between participants which is the very essence of residential education.

The conference was not all talk: each day there was practical work shared by all; the Netherlands, as the host country, showed us as much of their folk-high-school work as time permitted. Nor does it end there: plans were made for all kinds of 'follow-up'. The trans-Atlantic delegates set out on a round of visits to as many of the European delegates as they could manage. The next European conference was planned for 1958, and a European/American one for 1959. More exchanges of information were suggested and methods of achieving this were worked out. Finally, and perhaps most important, personal contact allowed plans to be laid for student visits and exchanges. A good week and time well spent.'

TRADE UNION RESIDENTIAL SCHOOL IN SIERRA LEONE

by *Leslie Proudfoot*

Tutor-in-Charge, Extra-Mural Department, Fourah Bay College

THE Extra-Mural Department of Fourah Bay College, Freetown, consists of one tutor, one clerk, and one messenger or runner. With these resources and the good will of the internal staff of the College the first Trade Union Residential School was launched this year.

The hazards incidental to all attempts at organisation in the West Coast need not be described in detail. They were, as usual, invisible in prospect, agonising in the moment of encounter and retrospectively hilarious. Though not in the normal sense unprintable, they are certainly best omitted from print.

Preparations for the course consisted in establishing a sound working agreement with the Council of Labour on the one hand, and the Government Department of Labour on the other. Now only two years ago the Labour Department and two of the Council of Labour Union Secretaries were antagonists in the great Freetown strike as a result of which—or, more strictly, of the riots that grew out of it—much property was destroyed and many lives lost. (Estimates vary between less than a dozen and more than a hundred). The personnel of these two bodies has not changed much in the meantime. . . . It was therefore with some misgivings that the Tutor-in-Charge approached them.

In the event both sides proved completely co-operative. The Labour Commissioner generously seconded one of his most senior men into the panel of tutors, refrained from seeking to influence the content of the course, and, most important of all, procured the release with pay of government employees. On the Union side, the ringleader in the General Strike (whom the resultant Commission of Enquiry had described as 'worthless and irresponsible') made himself directly responsible for registering students and collecting fees and, became virtually secretary of the course. All the Union secretaries lent their influence to the project, and one man, fairly new to his job, found twenty students without difficulty from a single branch of industry.

In all, thirty-five students came into residence. Among them were represented all the larger tribes of Sierra Leone—Mende, Timne, Sherbro, etc.—and most of the smaller ones. The Freetown Communities were naturally strong: Christian Krios, Muslim Yoruba-Krios, a Kroo or two and the Freetown Bassa Tribal Headman. (Kroos and Bassas are sea-going tribes, more numerous in Liberia than here). This was in itself a minor triumph in that nothing is more common to find than that selection mechanisms, however well-intentioned, fail to secure a really representative group. Similarly, the range of sophistication was extreme. There were a few quiet young men from the tribes up-country who had managed to hold their own in the hurly-burly of Freetown, but who were noticeably cautious and diffident. In contrast to these there were some Freetown banking and commerce employees whose aplomb was proportionate to their grip upon our destinies. It became evident too, as the course went on, that there were adherents of all the political parties with the possible exception of one. Some half dozen of the students notably the Bassa Tribal Headman, one young Trade Union Assistant Secretary, and one of the quiet young men from up-country, were obviously natural leaders.

Thirty-five was as it happened the optimum number for the staffing provision arranged in advance. Forty-five had been set as a maximum which would overtax our tutorial resources; twenty-five as the minimum which would justify holding the course. Thirty-five was ideal. Attendance at lectures varied between 97 per cent and 100 per cent but was usually 100 per cent and therefore, on the whole, satisfactory, the more so as lectures or equivalent occasions ran from 8.00 a.m. to 12 noon, with a half-hour coffee break; from 1.00 p.m. to 2.30 p.m.; and from 8.00 p.m. to 9.30 p.m., 10.30 p.m. or even, as once happened, 11.15 p.m.

There is in Sierra Leone no tradition and no visible conception of liberal studies. The course, however, though restricted to Trade Unionists and 'about' Trade Unionism, was conceived as an exercise in liberal studies. Its core was a series of lectures and studies on Trade Union organisation. But the Trade Unions here exist under the special conditions of a society moving towards sovereign statehood. So there was a second obligatory course on the attendant problems of constitutional development. Thereafter, students had two options: either a course in the law under which the Trade Unions function, or of simple Economics relevant to the prime purpose

of Trade Unions; finally, since men must keep their tools sharp and clean if they are to be effective, there was a choice of English Composition or Logic. Occasional lectures and discussions on economic development, the social policy of religious bodies and so forth were added.

Only the experience of liberal studies can really give the conception of them, but explanations, and even the use of the phrase itself are necessary if the conception is to become current—which it must unless the most vulgar educational Philistinism is to be left entirely unassailed. Negative definitions are forbidding and often rather disingenuous. (After all if a liberal university education were one from which the student could not hope for a more congenial career as one probable outcome, British universities might well be rather thinly populated. So much for 'non-vocational'!) It is little use here going back to Plato and Socrates—nobody will have heard of them—or hazarding a definition of one's own—the language barrier is too difficult. It is therefore necessary to work by image and suggestion. Hence it came about that two tutors turning up rather late at the inaugural lecture hastened their steps with some curiosity when they heard the strains of the Toreador's song, vigorously lah-lahed, coming from the lecture hall. The familiar joke about the bassoon player who took the night off to listen to the opera in which he had been for so long performing, and so discovered that where he and his mate went 'ti-tum, ti-tum', the whole orchestra was declaiming the flamboyant melodies of the Toreador's song, was used to illustrate what liberal studies require and give. Whether such broken lights can ever sufficiently illuminate a new idea is very doubtful. By the end of the course, however, experience had done its work, and the different branches of study were beginning to appear to the students as a coherent whole; or such, at least seemed to be the most probable interpretation of certain excited and half-puzzled comments they made to the tutor-in-charge.

There was evidence that discussions in free time were lively. It was not unusual for someone to start a question in class with 'we were arguing last night about . . .' Again, in the two trips that were organised (both purely recreational, to Lumley Beach) the coach rang at one time and another with denunciations of the country's educational malaise and with keen political disputation. All this is in the best tradition of the Residential School in England and Wales, and bears out previous West Coast experience, that this is one insti-

tution that can be transplanted without being grievously debilitated or perverted.

The students, however, were normal adults, not ideal abstractions. Questions were at times irrelevant with an irrelevance that passed all understanding. Thus, in the middle of a highly intricate analysis of a Bill about Essential Services and the Right to Strike, the law lecturer got a sudden, puzzled enquiry about what happened if your car ran over a dog. It seemed clear on reflection that the student was practising Waste Not, Want Not, and, having a lawyer to hand for once, did not wish to take the risk of going to the grave with this fascinating problem unsolved.

The whole body of students was at its worst when a Director of the Sierra Leone Development Company gave a lucid and moderate exposition of what was required for the country in economic development. He stated, among other things, the political and social conditions likely to attract foreign capital. The students lacked the training to isolate what was offensive to them in this account, because they were confused and the subject was almost incomprehensible to them. (The exceptional students, who perceived the full cogency of the account, unhappily refrained from backing it or attacking it.) Baffled and unhappy as they were, however, they remained generous, and spontaneously applauded when they learned that the Development Company had given £30,000 to Fourah Bay College.

In contrast to this display of inadequacy the following night's lecture on the Agricultural Workers' Trade Union in Great Britain set off a discussion in which the customary land-tenure of Sierra Leone was described and the bitterness and frustrations of rural poverty most movingly lamented. The tutor-in-charge, at a loss to understand why men who had been unintelligible the night before should become in twenty-four hours relevant, informative and even eloquent, could only elicit suggestions from the students that they were not at ease with the boss class. Clearly they should be confronted with representatives of that class in future courses until they become capable of coping with them.

To conclude, here are certain indications of the morale of the course. The lecturer on Trade Union Organisation set a fearful precedent by distributing elaborate notes on each lecture. These produced a demand for similar provision from the law lecturer. As Trade Union Law in Sierra Leone is very tricky, and, in parts,

rather ill-defined, what is needed is not a couple of duplicated sheets but a book. The desire of the tutor-in-charge, however, to spare students the disappointment of receiving notes which, by their very compass, must be valueless and might be misleading, has resulted in such a series of encounters in the street, in which students have brought him to book for non-feasance, that he is now resigned to broadcasting this dubious document.

The attitude of students may be further exemplified, either by the calypso they sang before going down:

(‘Tutors stay up and study for us

We’re coming back in December

If we do not, be sure your Government is dead’;)

or by the remarkable criticism of the course which was despatched to sundry august bodies and personages viz: there was not enough time; tutors had to rush the discussion; courses ought to be four times as long and three times as often.

This then was the spirit in which Trade Unionists in Sierra Leone conducted their first University Department Residential Course.

MUSIC APPRECIATION: AN EXPERIMENT

by K. T. Elsdon

Warden of the Folk House, Bristol

MUSIC appreciation is one of the most popular subjects in the whole range of adult education at the moment. Classes are fairly numerous and enrolments are often high. Yet the individual classes often present problems. These do not normally occur in advanced or specialised classes on subjects such as harmony or counterpoint, which attract the knowledgeable and serious student and discourage the comparative beginner. However, these classes are a minority and a guess may be hazarded that, apart from them, the performance of students in music appreciation classes is on a level well below the average maintained in the adult field generally.

It is true to say that many students enrol in the expectation of enjoying a series of 24 pleasant and inexpensive record recitals interspersed with piano illustrations, and leave when they find that the tutor awkwardly insists on talking a fair amount or, worse still, on encouraging them to discuss works or do some work of their own. Maybe this problem of the student who enrolls under a misconception is more serious in music than in other subjects, but, *mutatis mutandis*, it is a general one. Nevertheless the person who enrolled as a mere listener becomes a genuine student more frequently in all other subjects than he does in music.

In the writer's experience music appreciation classes have frequently reached enrolment figures which would have justified duplication or triplication. Yet even when they were taken by highly capable, lively and entertaining tutors, the numbers who attended not less than two-thirds of the class meetings could be as much as 20 per cent below the average for all subjects, and the number of those who satisfied the tutor's requirements of written work or its equivalent would be even lower.

These experiences are obviously general ones and in our case they persisted, with *comparatively* slight improvements only, under the best available tutors. A general enquiry into teaching methods therefore seemed indicated. I do not happen to be professionally qualified in music but, apart from its obvious disadvantages, this defect seemed to me, rightly or wrongly, to provide at any rate the opportunity for

an objective approach. A fairly wide and reasonably solid grounding in music and musical history left me not ignorant of the field I was trying to investigate.

The known facts were that student response both in terms of attendance and in terms of individual effort during meetings and at home was well below that in other subjects. The next step was an enquiry among both existing students and those who had dropped out of classes. This enquiry was confined to classes which were taken by successful tutors and which were acknowledged by students to be successful. Ex-students had dropped out in the main for one of two reasons: a larger group had merely wanted to listen to music and felt that the tutor's explanations 'spoilt their pleasure in the music'. The smaller group had come not merely to listen to music but to learn more about it, but they could not follow the lectures and were completely bewildered by 'all this talk about sonata form or counterpoint or key structure'. Enquiries among students who continued to attend showed that a majority of them were in precisely the same position as the smaller group of deserters and remained entirely passive, while discussion was monopolised by a small number of students who had a good deal of previous knowledge and enjoyed the classes enormously. It was this small nucleus—usually about 5 per cent to 10 per cent of the classes only—which attended with genuine regularity and did 'written work'. The tutors were aware of the difficulties and tensions, but found it hard to draw in the bulk of the class members. This would, in its turn, produce some degree of social instability in the class through the formation of sub-groupings or even an element of those who felt they were being deliberately left in the cold because the tutor was mistakenly thought to be 'interested only in the bright boys—or girls'.

Obviously there are numerous exceptions but it appears that honest analysis will show this state of affairs in a high proportion of music appreciation classes. Since the tutor can normally be exempted from blame it is necessary to enquire into the approach to the teaching of the subject. Leaving out of account the advanced and specialised class, music appreciation classes in adult education normally fall into three categories:

- (a) Chronological studies, such as 'Music of the 18th Century' and others.
- (b) Studies of music by a particular composer, such as 'The Music of Mozart' or 'Beethoven's Symphonies'.

- (c) Studies of particular musical genres, such as the concerto, or chamber music.

The important point is that all three types are such that the tutor must make certain basic assumptions. Chronological and composer studies make the assumption that the student has some background knowledge of musical history; studies of a particular musical genre assume some acquaintance with the general field of composition. A tutor may firmly intend to fill in these background details as he goes along, but the fact is that he is rarely aware of the abysmal ignorance on which he builds his structure of comparatively advanced information. No wonder the student is shy of asking the tutor to enlighten him on the elementary points he takes for granted; no wonder the tutor assumes that silence and a polite smile indicate complete understanding, at any rate until the end of the session, when maybe 25 per cent of the original students will be found to have disappeared by the end of the first term, another 25 per cent will have spread over ten to fifteen attendances (oh those wretched fifteens!) evenly over 24 meetings, and column 11 looks embarrassingly bare.

It is not suggested that the three prevalent types of music appreciation classes are either wrong or useless. But it does appear that they are too advanced in conception for the majority of students, and therefore only reach an indefensibly low standard in execution. What appeared to be required was a different approach to the problem of teaching the non-professional adult beginner on a level worthy of Responsible Body work. It was considered that after the right kind of introduction the conventional approach would gain a new significance, and could be carried out on a worthy academic level.

The problem, then, was one which adult education must face frequently: that adults cannot invariably be presented with a slice of a degree course, that adult education is less concerned with technicalities, and that a high standard can be achieved by trying to find the means for the student to bring his experience of life to bear on the subject. Technical knowledge thus reveals itself in the light of experience of the subject instead of being the basis of study which may or may not be illuminated by experience.

A number of assumptions had, of course, to be made as a basis for the solution of the problem in practical terms. I am not qualified to argue these in terms of the philosophy of music if such a discipline exists, but they appeared to be educationally valid and proved themselves correct in terms of educational success. The basic assumption

was that music is a form of expression and hence of communication. It has meaning—musical meaning, of course—which can be appreciated and understood though it is difficult with simple music and impossible with complex works to verbalise the meaning. It is in terms of meaning in this sense that the special experience of the adult can be brought to bear on the study of music. The other assumption was that musical form is an abstraction analogous to the whole apparatus of grammar in language; its value arises from the value of the work of art. Music appreciation is thus not primarily based on an understanding of musical grammar, though such an understanding will greatly deepen appreciation.

Musical grammar, then, was assumed to have its uses only in terms of musical language understood. The primary aim had to be to introduce the student to music as a form of communication which had its meaning for him. Such subjects as tonality, counterpoint, harmony and musical form were introduced frequently but sparingly, and invariably with the object of helping to elicit the composer's 'meaning' by showing the means he used to express it. Technique in all its forms was thus seen as a means to the end which was also the object of the class. It will be seen that in some respects the whole exercise was not unlike an application of the techniques of practical criticism to music appreciation. The primary purpose was to sharpen the students' sensitiveness and deepen their capacity for the process of penetrating to the meaning or values of a certain piece of music. This in its turn, it was hoped, would prepare them for fuller and more intensive study in the field.

If an experimental class on these lines was to provide any generally valid information it had to be aimed at the kind of students who would normally either drop out of their class or be ineffective members of it. The prospect of such a class—quite apart from the difficulty of recruiting it—seemed less than joyful. But the class was deliberately fixed on a weekday morning on the assumption that the students would be mainly housewives, that particularly knowledgeable people would be unlikely to enrol, and that numbers would be small. Moreover, both title and programme 'blurb' were deliberately popular in tone and stressed the fact that the class would be introductory and elementary. In the upshot all the students who enrolled were honest beginners who made a varied and lively group, but whose standard as far as music was concerned was fairly homogeneous and either low or non-existent. We had managed to net a

fair sample of the kind of people who would normally drop out early or hang on passively and, in many cases, irregularly.

Before the stage of enrolment was reached it transpired that no suitably qualified tutor would be available on a Wednesday morning, and I found myself faced with the need to take the class myself. However uncertain I felt of my qualifications before the start, I found the experience immensely stimulating. The amount of work involved in preparation was considerable but not as great as it would have been if I had not been concerned with the previous enquiries, planning and syllabus building. In any case we owe thanks to the Educational Centres Association for acting as the Responsible Body for an experiment which was conducted somewhat unprofessionally in this way.

The best course seemed to be to take the students into my confidence at once, tell them about the enquiries and ideas behind the class, and share the whole experiment with them as active partners. This was easier than it might have been elsewhere since the class was conducted within an adult education centre and by its warden, with the result that about two-thirds of the students knew their tutor in advance. In any case the class maintained an unusually strong team spirit from the first to the last meeting, took a lively interest in its work, and helped to shape its execution throughout in discussions on methods and progress which were quite spontaneous. Attendances were astonishingly high although all members of the class had family responsibilities which involved them at times in staying at home with sick children and similar interruptions. If those students whose attendance was terminated by petrol rationing are excepted the average attendance comes to 86 per cent. All students did a great deal of individual work and study at home and gave talks and papers to the class without being pressed to do so.

The actual syllabus was carefully graded to take the class from utterly simple forms of musical expression to more complex ones. Works were chosen from a wide range of musical history primarily to provide illustrations of music as a form of expression. Indeed, no complete large-scale work of any kind was studied in its entirety during the first ten weeks and at times only fragments of a movement would be considered. This seemed a risky course to take, but the risk was justified by the excitement of the class as wider and more complex fields opened before them.

The class began with the study of a few nursery rhymes and hymns

(*Ba Ba Black Sheep*, *Little Bo-Peep* and *Abide with Me*, to be precise) which illustrated such simple points as the ways in which rising and falling sequences of notes, the dominant, sub-dominant and the return to the tonic can express and underline the meaning of the words. The negative aspects of this were illustrated by the fact that a hymn tune which may be suitable for the first verse may be quite unrelated as a form of expression to subsequent ones. The occasion was also taken to illustrate the effects of key and mood by transposing tunes and by modulation. Such points may seem excessively elementary, but they are in fact beyond the range of the majority of ordinary music lovers and are typical of the missing foundations below the elaborate roofs of the majority of music appreciation classes. The use of key (and polytonality) and the technique of variation to express meaning was next illustrated by means of a modern setting of a folk song, Benjamin Britten's *Ash Grove*, whose brilliantly expressive accompaniment says so much more than the words of the song.

After this it seemed right to show that the same piece of music can mean a great many different things according to the way in which the composer handles it, and Dohnanyi's *Variations on a Nursery Song* made a delightfully witty way of illustrating this. Having done so the expressive range of different instruments had to be shown and with it the reasons why music should be scored for one rather than another. Britten's *Variations and Fugue on a Theme by Purcell* were a jolly introduction to this, and it seemed right to start on a combination of voice and instrument next in order to have the advantage of words as a key to musical intention. Parts of Britten's *Serenade for Tenor Horn and Strings* were useful here—though the students insisted on listening to the whole work after class—a not infrequent procedure as time went on. Mozart and Beethoven provided further examples of the quality and use of the horn, Mozart and Hindemith of the bassoon, Mozart and Brahms of the clarinet and Bach of flute and trumpet. Strings were dealt with in the course of other studies.

Keyboard instruments formed something of a chronological interlude and at the same time led on to a consideration of the nature and uses of musical form as a means of communication. Comparisons of keyboard works played on the instruments for which they were written and on the modern piano did a great deal to sharpen sensitiveness as well as illuminating some peculiarities of style. At

the same time these comparatively short works or excerpts provided opportunities for the study of the nature and significance of form. Students learned to distinguish between the growing complexity and drama of a simple 'linear' piece of music such as Purcell's *Variations on a Ground in C minor* for harpsichord and the 'two-dimensional' shape of a Mozart Rondo. They learned to appreciate the 'three-dimensional' grandeur of a double fugue, or the significance of an episode, the cumulative intensity of a passacaglia such as Bach's in C minor, and the almost unbearable excitement leading up to the harpsichord's solo cadenza in the fifth Brandenburg Concerto. And, of course, they realised the enormous extension of the piano's range of expression which was involved in music like the last movement of Beethoven's Sonata Op. 110.

Being so much easier to listen to than any ensemble, piano music seemed the best medium for the introduction of such considerations. In this manner the students were not merely acquainted with the expressive range of individual instruments and the ways in which composers could use them, but they learned to appreciate form as an essential medium of expression in the sense that the 'meaning' of the music would have been different if a double fugue had been a binary movement or a rondo had ended with an episode.

Once this stage had been reached it seemed right to introduce a brief series of complete works. Throughout the course points which had been studied earlier had been raised again whenever illustrations occurred on later occasions, in order to provide a progressively more integrated picture of what had been done in the class. This was, of course, the essential basis of the study of complete works, and both class and tutor agreed that we had been too ambitious in the amount of work we had planned for the remaining fourteen weeks. The works chosen were Mozart's *'Hunt' Quartet*, Beethoven's *5th Symphony*, Brahms's *Clarinet Quintet*, Beethoven's *Quartet in C sharp minor* (Op. 131) and Hindemith's *Nobilissima Visione*.

The works were deliberately arranged in this order as an ascending scale of the complexity or profundity of the musical meaning communicated, except that the Hindemith suite was placed after Beethoven Op. 131 in case one work would have to be dropped. The hope to include Bach's *Art of Fugue* as well failed at that early stage when it became clear that the class was capable by now of very thorough study and would have been happy enough to give five weeks to the Brahms *Quintet* alone. Only three students had some

previous acquaintance with chamber music and there were a few grumbles to begin with. These were, however, soon superseded by requests for more chamber music, and apart from the fact that an average of three weeks each is poor measure for the works chosen, the class continued to progress at a remarkable rate.

It is difficult to compare standards achieved by different classes. In this case there were no outstanding individual performances because the class had been arranged in such a way as to exclude those who might have produced them. The performance of the class members was, in fact, fairly even. But I believe myself justified in claiming that during the second half of the second term all members were working, discussing and giving papers and talks which were on a level above that attained by all but the exceptional members of any sessional or three-year tutorial class in music appreciation which I have known sufficiently well to comment on. I am excluding from this comparison those classes which were arranged for students with specialist knowledge. Since the tutor in this case was neither a bird of paradise nor even a professional musician it seems to me that the syllabus and the approach must have been responsible for the remarkable development which has taken place among this group of students which was selected as far as possible for its lack of knowledge or exceptional ability and the volume of its domestic commitments.

The students themselves tried to reach a final assessment of the class and felt that their attitude to music had changed considerably, that they appreciated it more and that they were able to enjoy a wider chronological range of it as well as the much feared chamber music. Any fears that the class might have been less positive than they looked were dispelled when they decided unanimously not to ask for another class studying a variety of works but for 'a really tough and thorough class' either on contemporary music or on a small selection of works by Bach.

Plans for the future have not yet been settled and it may be difficult to follow up the scheme accurately, since a group of housewives can never be very stable for long owing to the changing pattern of their responsibilities to the very young and the very old. But the problem of music appreciation classes is a very real one, and this experiment has certainly led to its solution in the case of this particular class. It might be interesting to know whether the solution would be equally successful in other places and under different conditions.

NEWS FROM THE FIELD

NATIONAL FEDERATION OF CONTINUATIVE TEACHERS' ASSOCIATIONS

The 1957 Annual Conference of the NFCTA met at the Council House, Birmingham, on May 31st and June 1st, to consider the theme *The Evening Institute—Everyman's University*.

The speaker at the first general session was Mr J. E. H. Blackie, Chief Inspector for OFE, Ministry of Education; his subject was *The Evening Institute—What Needs Does it Serve for Work and Leisure?* Mr Blackie said that his first reaction to the suggestion that the evening institute was everyman's university was that this was setting the sights rather high, but after reflecting on what he had got out of his own time as an undergraduate at Cambridge he saw that there were or could be analogies. First, there was the contact with other minds, those of tutors and of contemporaries. Second, there was the sense of standards and proportion—the immensity of knowledge and the ignorance of the individual. Third, there was time—time to waste or to use profitably. Fourth, there was the beauty of the place. Clearly these things were not absolute necessities, witness the achievements of some who had not been lucky enough to have them, but there were emphatically needs which the educational system of the country ought systematically and unrelentingly to try to provide. Mr Blackie went on to describe how, in the face of all the difficulties, the evening institutes ought to try to provide his four criteria, through obtaining the best possible teachers (hence the value of the Federation, with its high standards and professional attitude); through informal as well as formal contacts between teachers and students; through upholding standards and not just satisfying the demands of the customer, particularly difficult to achieve with voluntary students; through getting a proper pace into teaching but avoiding a sense of hurry; and, in spite of the physical surroundings of many institutes, especially in cities, to do everything possible to make clear that the place where learning goes on matters. If the university was a place which existed to impart a vision of greatness, then this was a motto which the evening institutes with due humility might make their own.

Mr Blackie then described the short-term residential colleges and their work. He considered that a real step forward could be taken if the institutes would regard these colleges in the way in which grammar schools regarded the universities. He hoped to see groups of evening institute students and their teachers at courses at the colleges.

In the course of private conversations afterwards several members of the Federation remarked that while they were aware of the existence of the colleges they received little or no publicity from them and would welcome an opportunity to establish first-hand contacts. The National

Institute may be able to help here, and we hope that steps will have been taken by the time this appears in print.

In subsequent sessions, Mr F. E. Hempstock, Assistant Education Officer for FE, Manchester, and Mr T. D. W. Whitfield, Education Officer for Berkshire, spoke on the development of the evening institute in a city and in a rural area respectively. Mr Hempstock gave an account of the historical development of institutes, from the evening schools of the 18th century concerned with religious instruction and the teaching of basic skills, to the present day. He spoke of the changing function of the modern evening institute: no longer could it concentrate on improving the quality of vocational education; its main purpose now was to maintain values in the face of ignorance, bad taste and apathy, and to serve as a centre for the community in a more positive way than that provided by some existing community centres. In particular, it should offer young people purposeful activity in civilised and civilising surroundings and should maintain close contact with the schools from which it would draw its younger students.

Mr. Whitfield, speaking on evening institutes in rural areas, said the title was something of an anachronism, since his county, Berkshire, was fast losing its rural character, mainly owing to its popularity with atomic scientists. He described the decentralisation scheme which divided the county for purposes of further education into seven regions. There were three colleges of further education, which controlled evening institutes in the surrounding villages and provided staff for them. In districts where no colleges yet existed activities were planned and carried out by area superintendents and their advisory bodies. Facilities for further education were being provided in newly-built secondary modern schools.

The influx of new population into the county had stimulated a demand for additional classes. The evidence he had collected so far did not lead him to share the general alarm expressed at the Federation's Annual General Meeting at the effect of Ministry Circular 307 on increased fees. There had been fewer enrolments in Berkshire this session, but not nearly so much falling off as usual. The demand varied from classes in practical subjects, much requested by scientists, civil servants and others engaged in academic or administrative work, to classes in languages, music and art. Drama was popular, since the country dweller had greater need than the townsman to make his own entertainment. As might be expected, there was much activity in the sphere of agriculture and horticulture, and the county Institute of Agriculture provided part-time as well as full-time courses.

The speaker at the last session was Mr Jack Longland, Education Officer for Derbyshire, who had a roving commission to talk about *Adult Education as I Understand It*, and as might be expected, this well-known broadcaster threw several cats among the pigeons. He referred first to

Derbyshire, where the traditional pattern of young evening institute students who had just left school and were interested mainly in taking vocational classes to further their careers had changed. Derbyshire hoped that the whole county would eventually be covered by colleges of further education, and thus in time the 'vocational' evening institute would disappear. Institutes which had social clubs attached to them, or youth clubs which also provided classes, were those most likely to persist in the prevailing atmosphere.

Mr Longland then referred to the decline of 'liberal' adult education as it is commonly understood. Such high hopes had been expressed in the 1919 Report, but a very different picture was presented by the Ashby Report, in which the general tenor of statements by Extra-Mural Departments and the WEA indicated that adults simply did not want to be educated, at least not in the sense understood by the Responsible Bodies. In view, however, of the manifold changes which had come about since the 1919 Report, it was not surprising if particular bodies had not reaped the harvest for which they had hoped. All early developments in adult education were inspired by the belief that society was not only ripe for change but desired to change. The main result of the adult education was the welfare state, and with it the unwelcome by-products, such as leisure without purpose, and political rights assumed without responsibility, mentioned in the Ashby Report. Another aspect of the principles and beliefs of the adult education movement was affected by the gradual coming into reality of secondary education for all. Early adult classes were intended for 'deprived intelligences', and those now responsible for them seemed unprepared to throw overboard ideas which were out of date. The tutorial class, that ark of the covenant, had become almost pure sham: if it were a reality the members of the class ought to be at a university and we had failed in our job by not sending them there.

Mr Longland wondered if part of the fault was that we had regarded 'adult education' in too narrow a sense. What about Education for *Me*, not for Leisure or Democracy and all the other catchwords? The encouraging developments seemed to him to have occurred in the more individual and on the whole less organised fields: for example, the BBC had created a vast improvement in the knowledge and love of good music; the best of the daily and weekly press had stimulated a demand for knowledge, and there was a wholly encouraging increase in the use of public libraries. The same might be said of the better aspects of the theatre and cinema. The Women's Institutes, the Townswomen's Guilds, the residential colleges, had all helped in their respective spheres, and one of the most interesting developments was the greatly increased habit of foreign travel among people who in earlier generations would never have left this country.

J.C.

A STEP FORWARD IN THE SUDAN

(This is the English version of a broadcast written by Mr Styler for the Arabic Service of the BBC. The conference described was promoted by the International Federation of WEAs whose Secretary, Mr H. Nutt, first proposed the application of a Unesco grant to the Federation, to this purpose. The recent report of the Federation is mentioned on page 160.)

I have just returned from a striking and successful conference in the Sudan. It was held in Khartoum and concerned with workers' education. As a result of it an organisation has been brought into existence which is the first of its kind in the Arab world.

The keynote of the conference was set at its opening by Sayed Nasr El Hag Ali, the Director of Education. He said its purpose was the creation of a permanent independent organisation, capable of providing educational opportunities for workers, a term which covered those citizens who would become the members of Local Government Councils, Boards and members of Parliament, in other words the class that will control the administration of the Country.

Sayed Nasr's arguments were developed in a following speech by the Minister of Education, Sayed Zeiada Arbab, who said that the Sudan already had considerable achievements to its credit in its adult education schemes in the Gezira and the Gash, and was conducting literacy campaigns in the Northern Provinces. But, he added, the Government felt that much more waited to be done. 'We have accepted democracy in this country', he said, 'and it cannot flourish unless knowledge is diffused amongst all citizens . . . we have therefore to direct our energy to attaining our goal by spreading education and constructive consciousness amongst all citizens in order that they can shoulder their rights and responsibilities.'

The conference had been initiated by the International Federation of Workers' Educational Associations, with financial support from UNESCO. Three representatives from the Federation, including Mr K. W. Hagan, Secretary of the People's Educational Association of Ghana, three representatives from UNESCO, and a representative from the International Labour Office were among those taking part. The forty Sudanese members of the Conference included representatives from the trade unions, women's organisations, the Gezira Tenants' Association, Workers' Clubs, the University of Khartoum, and the Ministry of Education. The discussions in the conference were always vigorous and practical. Every single person who attended spoke during the general sessions. The good-humoured but frank and outspoken contributions of the workers' and trade union representatives were particularly valuable. I have attended many adult education conferences in Europe but can honestly say that I

have never attended one that was better. All the foreigners who were present were of a similar opinion.

In his opening speech Sayed Nasr said that 'We hope the deliberations of this conference will result in a constitution worthy of an organisation that exists to influence the future of this country.' The constitution of the Sudan Workers' Educational Association begins with the following statement of fundamental principles:

'The aim of the Association is to develop democratic adult education in the Sudan, particularly for workers, peasants, women and other groups for whom existing educational facilities are inadequate. It sets out to make social and cultural values available to all Sudanese citizens. It is a voluntary, non-party, non-sectarian organisation.'

The highest authority of the Association will be an Annual General Congress, consisting mainly of representatives of member organisations. There will be an Executive Council of 23 members. Its activities will include the promotion of Adult Education through lectures, classes, study camps and the development of public library facilities. It will give assistance to public and private bodies engaged in mass literacy work and technical education.

A good deal of discussion was devoted to determining its major objectives. The view was expressed more than once that in view of the great problem of illiteracy in the Sudan the Association should be mainly concerned with the spread of literacy. This, however, was firmly and successfully contested. It was argued in reply that the Association should aim primarily to provide citizenship and cultural education. The programme committee produced a statement which said that it should offer classes and courses which could be classified under the headings:

Know your Country.

Know your Country's neighbours.

Know the World.

Know the United Nations.

The Association, it was said, should be interested in literacy and should press the Ministry of Education and Local Government bodies to make better provision of classes for illiterates, and should press for the opening of more schools so that eventually adult illiteracy would disappear. But it should limit its direct work with illiterates to not more than twenty-five per cent of its activities in order to ensure that its major purpose would not be forgotten.

Another matter that provoked vigorous discussion was the relationship of the trade unions to the educational work of the Association. Was the Association, it was asked, to organise classes in Trade Union subjects without the trade unions having any voice in their content? The answer that was given was that the trade unions would always be consulted about arrangements for such courses and that, indeed, it was hoped that the

trade unions would be ready with many suggestions about the kinds of courses their members would want.

At the beginning of the conference the members were told by the Vice-Chancellor of the University of Khartoum that the University welcomed the Conference and wished it success. He said that the University had already created an Extra-Mural Committee, which had arranged a small programme of courses for the next academic year, and intended, in the near future, to create an extra-mural department. Towards the end of the conference it was announced that the University Council had made a grant of money to help the Association in its work. The Association is already assured of support from the Ministry of Education and the Ministry of Social Affairs. The representatives of the International Federation of Workers' Educational Associations, UNESCO and the International Labour Organisation assured the Association of their willingness to give all the practical help which is within their power.

Before I left the Sudan, a few days after the Conference ended, the acting secretary of the Association had already begun to receive letters from individuals telling him about the subjects in which they are interested and saying they hope classes will be provided in them. Attendances at lectures in workers' clubs, at cultural societies, at the Central Library in Omdurman have shown for some time that a great need is waiting to be satisfied. The means has now been created through which this can be achieved.

W. E. STYLER.

PROGRESS OF ELSINORE

The latest news in print from the International People's College, Elsinore,* shows that the college under its new principal, Mr Vagn Fenger, is embarking on new activities whilst maintaining its traditional work built up notably by Dr Peter Manniche—who though now retired from the headship, still contributes to the various courses and is still the indefatigable leader of study tours of the Danish countryside. From its inception the I.P.C. has had close ties with this country. Its teachers knew us so well that they were said to be able to distinguish between the English, Welsh, Scots and Irish at a glance! Dr Manniche has already dealt minutely with the differences of national character within these Islands, in the souvenir volume 'Adult Education in the Struggle for Peace'. It is good to note therefore that the British I.P.C. Advisory Committee is given prominence and especially that its membership has been strengthened by the addition of Sir Ronald Adam (President of the National Institute of Adult Education—England and Wales), Mr E. M. Hutchinson (Secretary NIAE) and Mr Edwin Barker (National Council of YMCAs). 'This committee' writes Mr Fenger 'was very active before the war while Professor Fleure and the late Sir Stafford Cripps and

* *International People's College Annual 1956-57*. I.P.C. Elsinore, Denmark. (Obtainable free—international postal coupon to cover postage.)

others were members but the activities came to a standstill during the war and were resumed in a very modest way. This was partly due to the college's failing to make much use of the committee and partly to the need of fresh members consisting of people directly connected with adult education.' There is also a British I. P. C. Old Students' Union which holds annual re-unions and of which Miss Gertrude M. Cross, Woolmer Green, Knebworth, Herts, is the honorary secretary.

The college year consists of a winter term, November to March, and a summer term April to July, with the remainder of the summer and the autumn devoted to vacation and other short courses. A number of social organisations also use the college for study meetings. Recently it was the venue of a UNESCO adult education conference. During the last winter and summer terms taken together, there were 107 resident students from the following countries, Argentina, Great Britain, Canada, Denmark, the Faroe Isles, Finland, France, Germany, the Netherlands, Iceland, India, Ireland, Jamaica, Japan, Norway, Pakistan, Peru, Sweden, Switzerland, and the United States. The occupational background of these adult students shows a remarkable range which, as the Report has it 'gives some indication of the Grundtvigian ideal of a folk high school where adults from all walks of life can meet and study what they share as human beings'. The subjects taught through the medium of English, Danish, German and French are many and varied with an emphasis on the interpretation of one national culture to another. As ever at the I.P.C., there has been plenty of singing and instrumental music, as well as social occasions organised by students and, too, sport and excursions. Attendance at the shorter courses totalled nearly two thousand. It is obvious that the I.P.C. in common with other residential centres for non-vocational studies finds it easier to fill its dormitories for short periods than long. Short courses do, however, succeed in introducing the work of the college to an increasing number and from many different countries. Such brief encounters have at times resulted in future longer term enrolment.

The I.P.C. looks to the future and the Report has two architectural blueprints of suggested new buildings, which cannot, however, be started yet as the governing body has no intention of expanding faster than finances allow. On this matter Mr. Fenger says: 'What we need is a substantial endowment for building purposes and this should not be impossible in a world so much in need of the work for international understanding done here at Elsinore.' All who know the I.P.C. and have savoured its atmosphere will hope his words are not over optimistic and may bear in mind too that contributions towards the building fund, large or small, are welcome. Together with the Report are a series of articles by I.P.C. tutors, and there are also some attractive pictures of both people and places.

GWYN I. LEWIS.

ART IN BATTERSEA

I know from living there that Battersea contains other things besides fun fairs and railway depots, and is in general a more interesting borough than most people think. But I had not realised, until I went to the Battersea Men's Institute annual exhibition of paintings, that one of the points in its favour is that it contains enough 'Sunday painters' to produce an exhibition filling two large rooms at the Central Library on Lavender Hill.

The main section of the exhibition consisted of pictures by students, men and women, of the Institute's art classes. Most of them were in oils, but there were also gouaches, pastels, water-colours and chalks. Styles ranged from abstract to extremely realistic, with a variety of shades between. Every level of technical competence was represented, from beginners enjoying themselves to near-professionals, but as Mr Eric Newton said in opening the exhibition, the undoubted skill of some of the exhibitors was less important than the fact that their paintings illustrated the very real current waking-up from a period of visual illiteracy. The work of Battersea and other Institutes formed part of a nation-wide revival of painting practice, common to both 'Adult' and 'Further' establishments. These pictures, by plumbers, civil servants, carpenters, housewives and so on, were painted because they *had* to be painted, and the degree of their success was to be attributed far less to their technical quality, which might be good, bad or indifferent, than to their feeling of 'adventurous compulsion'. 'Adventurous or prosaic' was a much better division of painting than 'professional or amateur', and it was organisations such as the Institute which fostered the spirit of adventure. Mr George Stevens, Principal of the Institute, observed wryly that running it was also an adventure on the strictly practical level, since it was impossible to predict the effect which increased fees for non-vocational classes would have on the enrolment of students.

This year, for the first time, the exhibition included 25 paintings by men serving sentences in Wandsworth Prison, who attend classes provided in the prison. The paintings are done by the men working on their own in their cells and are brought into the classes for criticism and discussion. The instructor noted that the level of talent and enthusiasm was so high as to be an inspiration to the teacher. Presumably because of the enclosed nature of prison life, there was a feeling of absorption and a degree of intensity in these paintings, catalogued as the work of 'Jock', 'Canada', 'Skinny', 'Romany', and others, which is not often achieved by artists working among the distractions of life 'outside'. In particular, 'Danny's' gouache of the interior of his cell with the fourth wall removed, revealing no view literally to be seen from Wandsworth Prison but the powerful landscape of the artist's imagination, was not only moving as a painting but a remarkable example of Mr Newton's 'adventurous eye'.

J.C.

REVIEWS

GEORGE BIRKBECK. PIONEER OF ADULT EDUCATION, by *Thomas Kelly*.
(Liverpool University Press, price 35s.)

Birkbeck was a dull dog; and mechanics' institutes are a pretty dull subject—as Dickens noted in his account of the Dullborough mechanics' institute in *The Uncommercial Traveller*. The greater therefore is Mr Kelly's achievement in producing this handsome volume from such unpromising material. Round the central figure of George Birkbeck (1776-1841)—'the father of mechanics' institutes'—Mr Kelly has unfolded the story of the mechanics' institute movement from its earliest days to its period of greatest prosperity. This is a notable contribution to the history of adult education and it means that we now have (together with Dr. Mabel Tylecote's forthcoming book on mechanics' institutes in Lancashire and Yorkshire) a comprehensive account of the greatest of all the early adult education movements in this country. The keynote of this book is 'thorough'. Mr Kelly has taken immense pains to collect and sift information about hundreds of mechanics' institutes in all parts of Great Britain, and one of the most valuable parts of his book is a check list of all recorded mechanics' institutes up to 1851. The footnotes, appendices, maps and bibliography excite scholarly admiration; and I suspect that there will be more than one reader who, like your reviewer, will find in them his greatest delight.

The book is divided into two parts. The first deals with the life of George Birkbeck, including his work in the London mechanics' institute; the second covers the general development of the mechanics' institute movement from 1823 to 1851. The latter, with the chapters on the London mechanics' institute, tends to be of greater interest than the details of Birkbeck's life. This is not Mr Kelly's fault, but is due to two common difficulties which historians have to meet. Firstly, Birkbeck was not a particularly interesting or attractive character; and secondly the materials necessary for a picture of him as a fully-rounded personality are simply lacking. Mr Kelly has squeezed every drop that can possibly be extracted from the sources; but Birkbeck still remains a rather shadowy figure, a man of public acts and printed notices rather than a warm, living human being. Only his vanity and pomposity, tempered by a Quakerly concern for good causes, emerges from the mass of passing references.

Far otherwise is the picture of the mechanics' institute. Here is a subject of more than antiquarian interest to all adult educators. The 'lessons' of the mechanics' institutes have in recent years been freely invoked to support different, and often conflicting policies in the world of adult education; history has, as usual, been chiefly valued as a convenient supply of cannon balls. The readers of Mr Kelly's study will not

find much ammunition of this sort. They will find, however, material upon which to reflect in the light of contemporary controversies in the field. The obsession with the Manual-Worker-Question, the extent of student control in adult education, the reconciliation of 'social activity' with the demands of serious study, were all known to the mechanics' institutes over a century ago. They knew, too, the difficulty in a voluntary body of working with strong and able personalities, and of the perennial confusion of issues of principle with differences of temperament and background. Underlying the multifarious activities of the directors of mechanics' institutes were the Whig-Radical-Nonconformist attitudes which appeared again in 1903 and which have dominated so much of the adult education movement in England. We may smile at the grandiose declaration of the directors of the London mechanics' institute in 1823 that their object was no less than

'... the extension of civilisation and the increase of human happiness. Or, in other words—by unfolding and enforcing the great truths of social and physical science, to enlarge the dominion of mind over matter, and to promote the knowledge of man, in reference to his constitution and capabilities, and to his various relations as a social, moral, and responsible being ...'

Yet the legacy of optimism and belief in the power of reason to correct all the main evils of society is still apparent in the adult educational field. Birkbeck and Brougham were convinced that to educate the people was to remove the prime cause of poverty, crime and unhappiness, and mechanics' institutes were instruments to this end. Today we are equally confident that only through adult education can we build a responsible democracy, civilise the bureaucrats of the welfare state, and save the trade unions and management from themselves. The legend of the redemption of society through adult education dies hard.

Mr Kelly is too experienced an historian to draw superficial comparisons between the mechanics' institutes and later institutions for adult education. He is content to state the facts as he has found them, and suspend judgment. In the famous struggle at the beginning of the London mechanics' institute in 1823 between Birkbeck and the Whigs on the one hand, and Hodgskin and Robertson on the other, the issue at stake was what sort of an institution it was to be—whether it was to be controlled by the middle class Whigs and Radicals who put up most of the money, and used for the dissemination of the dominant, orthodox, respectable social values; or whether it was to be an independent working class organisation, exciting, as Hodgskin wrote, 'a disposition to probe all things to the bottom' and rejecting all that did not accord with his notions of social justice. The differences were deep and irreconcilable, being based on conflicting attitudes towards the new industrial society which was emerging. In the event the Birkbecks won the day—not only in London

but throughout the country. As Mr Kelly says, without the support of the moneyed classes it seems unlikely that the mechanics' institutes would have been as successful as they were. Yet perhaps not all his readers will be able to agree with his conclusion that 'in the perspective of history we can see that both sides were right'.

The common verdict on mechanics' institutes has been that, generally speaking, they were a failure. With one or two notable exceptions they failed to attract any significant proportion of the working classes, and instead catered for clerks and shopkeepers; instead of classes in science they provided popular lectures and amusing social activities; and democratic control of the institutes was frustrated by middle class dominance on the boards of directors. Mr Kelly is concerned to refute this view, and produces some powerful evidence in support. His statistics of classes and working class membership are impressive, and he rightly revalues much of the social and incidental activity of the institutes which can too easily be dismissed as useless. Nevertheless, the fact remains, as Mr Kelly admits, that nearly all contemporary observers—including those most qualified to judge, such as Samuel Smiles, James Hole, and J. W. Hudson—agreed that mechanics' institutes had failed. It is doubtful whether this unanimous testimony should be dismissed as 'exaggerated', or 'based on too earnest a view of human nature and too optimistic a view of what the institutes could be expected to accomplish'. As a great historian of the Victorian age, G. M. Young, has said, 'history is not what happened but what people felt about it when it was happening'.

These, however, are differences of interpretation; and it is not for a reviewer to complain that the book is not entirely as he would have written it. Mr Kelly has put all future historians of adult education in his debt.

J.F.C.H.

AUTOMATION AND SOCIAL PROGRESS, by S. Lilley. (Lawrence and Wishart, 21s.)

ELECTRONIC COMPUTERS: PRINCIPLES AND APPLICATIONS. Ed. by T. E. Ivall. (Iliffe and Sons, 25s.)

Resistance to change still acts as an important brake on efforts to achieve an education appropriate to our times. This resistance is perhaps most marked when attempts are made to rethink the content of liberal education. Science and Technology are the major factors in promoting these changes and are unfortunately the educational elements most lacking in intelligent adults. This problem merits the full attention of adult educationists. Dr Lilley's book *Automation and Social Progress* is a welcome contribution to the difficult task of explaining technological matters and their significance to the general public. In the first half of

the book he explains the character of the new techniques with the skill of an accomplished writer, enhanced by experience in the teaching of adults. It is perhaps unfortunate that the plan of the book did not allow him to expand this section, for the literature on automation is not rich in this type of lucid explanation for the general reader. The remainder of the book is given over to a discussion of the social effects of automation. Dr Lilley has obviously taken great pains to inform himself on the present uses of automation showing himself conversant not only with developments in this country but also those in the USA and USSR (which he was able to visit in 1955), and is frank with the reader in saying that he does not approach the discussion with academic detachment but prefers to put forward his own views boldly. These views, he knows, will not meet with the approval of many of his readers but cannot fail to make them think deeply. This book reflects admirably the excitement of our times and, largely because of the author's forthrightness, should prove a stimulus to discussion of issues vital both for the present and future.

Dr Lilley shows that some understanding of the principles which lie behind modern advances can be achieved by a short exposition—at least sufficient to take some of the mystery from one of the more spectacular developments of the present day. This is something but hardly enough. The layman must be expected to dig a little more deeply into the scientific and technological background. How deeply, is a problem which ought to receive careful attention and much investigation. For instance, as computers are to play a key role in automation how much should the interested adult know and understand of the principles of computers? *Electronic Computers* is a publication in book form of a series of articles written for publication in the *Wireless World* by several contributors. All these contributors are experts in their fields but the articles are described in the preface of the book as 'definitely non-specialist in style'. The book is addressed mainly to technicians, engineers and students with a knowledge of electricity or electronics. The publishers state that this is so but add 'also suitable for business executives' and, as a guide to these and other non-technical readers, the editor selects four chapters which he thinks they can manage without difficulty. It is good to find the editor of a technical publication giving some thought to the wider usefulness of a book, and it is to be hoped that writers of similar books will do the same. The non-technical reader would certainly benefit by reading the suggested chapters. The chief value of this book will, however, be to those for whom it is specially written.

This book raises an interesting point for adult education. The number of adults who, in future, will have received a vocational training including some electricity or electronics must increase as the orientation towards technical studies gain momentum. The step from this training to the more traditional liberal studies is large. It is of interest to note that one aim

of the book under review is to give a broad picture of electronic computing to those who are 'just interested in the subject', starting from a basis of the special knowledge they have by reason of their training. Undoubtedly, this is a field which must be covered by non-vocational provision; technical colleges will not be able to find time for such activities at any rate at present, even if they are interested in doing so. None the less, it is probably one of the most effective types of starting point from which the technically trained person can be lead outwards towards the wider synoptic views so essential as a counterbalance to specialism.

D.V.

LE FRANÇAIS TEL QU'ON LE PARLE, by *Eugène Billaudeau*. (Pp. 304. Oxford University Press, 1957. 9s. 6d.)

A book designed for adults who want to improve their knowledge of France through a knowledge of French is to be welcomed in principle. M Billaudeau has given us such a book, or has come near to doing so. In favour of this book is the fact that its content is usually adult without being tied to the all too common *famille* Lebrun (a set of morons native to France), the Robinson family (a set of visiting morons) or to the world of commerce. It does provide some vocabulary for the understanding of important social phenomena (*Industrie, Fêtes religieuses et civiles, Enseignement*) as well as the inevitable *Poste, Maison* and trip to Paris. It might have been better to expand these at the expense of pages of rather feeble anecdotes, *jeux de mots* and songs. (It is hard to believe that someone who wants to learn about the *corps diplomatique* also needs the words '*Quand trois poules vont au champ*'.) Words and expressions are introduced in brief, informative passages and occasional rather half-hearted dialogues, backed by sectional vocabularies, without any attempt at grammatical teaching. Much of the material is useful, though occasionally old-fashioned. Men, for example, are more likely to need the words for 'pull-over' or 'shorts' than for 'frock-coat' and 'spats'. Women are left lamentably short of words for underclothes though their handbags are thought to contain fans and lorgnettes as well as lip-sticks. There are, inevitably, omissions: the list of political parties is too short to make any kind of sense; the list of newspapers does not include *le Monde* or *Esprit*, let alone *le Canard Enchaîné* or *Match*. The oddest chapter is one entitled *La Vie Humaine* whose sub-sections are respectively on sickness, physical afflictions, death, epitaphs, suicide (a choice of half a dozen methods) and the proper setting-out of a *faire-part*. One man's *mort* is another man's *vie*.

At 9s. 6d. this is a cheap and well-produced book which will be useful to someone with GCE standard French and a desire to enlarge his vocabulary.

E.M.

NATIONAL COMMUNISM AND POPULAR REVOLT IN EASTERN EUROPE—A Selection of Documents on Events in Poland and Hungary, February-November, 1956, edited by *Paul E. Zinner*. (Columbia University Press, 1956, pp. xxii, 563. Not priced.)

Documents tell their own story, the better for laconic editorial guidance and comment. To carry conviction they must be textually complete, even if this means the inclusion of dull and repetitious passages. Essential raw material, they cannot too soon be made available to tutors and classes. By all these canons Professor Paul E. Zinner, working for the Program on East Central Europe of Columbia University, deserves every tribute for the objectivity, inclusiveness and speed of his performance. (The measure of our privilege is to think back to the remote days of Edmund Burke and Tom Paine arguing with brilliance, but almost wholly in the dark, the rights and wrongs of the French Revolution.)

Here then is an essential part of the incredible and at times desperate story of Polish and Hungarian national self-assertion and rebirth after the long years of the Stalin terror. Virtually all the documents here are taken from the official Communist press in the nine pregnant months of confusion and new creation following the Twentieth Party Congress in Moscow. Two are omitted on the score of length—Khrushchëv's famous, and at first secret, Philippic against Stalin; and the special issue of the Polish *Nowe Drogi* after the Eighth Party Plenum in October detailing the case-history of tyranny and fratricide. But so much is included that complaint is ungenerous.

One after the other the cruel truths, long strenuously denied, are revealed from within. Polish and Hungarian writers shake off the dead hand of a 'Socialist realism' in effect neither realist nor Socialist (pp. 49, 323 seq.); *Mátyás Rákosi*, now disgraced, admits, with classic understatement, to 'the mistakes that I committed in the field of the "cult of personality" and the violation of Socialist legality' (p. 341); posthumous rehabilitation of murdered leaders begins with Eugen Varga's tribute to Béla Kun in *Pravda* in February (p. 317) and ends with the macabre reburial of Rajk, Pálffy, Szönyi and Szalai in October ('these comrades, these men were executed as enemies of the fatherland, of the people! We were led to believe—and we were willing to believe—the slanders about you! Forgive us for this, comrades!') (p. 385). But history perhaps is less forgiving . . .

Here, too, is the strange history of how 'orthodox' Communism failed in October-November, 1956, disloyal to the very barricades and workers' councils to which it owed its initial vitality, its moral centre. Two quotations from this collection may compete to be its epitaph. One is from János Kádár, broadcasting on November 1st: 'In a glorious uprising, our people have shaken off the Rákosi régime. They have achieved freedom for the

people and independence for the country, without which there can be no Socialism. . . We are proud that you, permeated by true patriotism and loyalty to Socialism, honestly stood your ground in the armed uprising and led it' (pp. 464-5). (Kádár betrayed the same day . . .) The other is from the Polish poet, Adam Wasyk:

'The dreamer Fourier beautifully prophesied
that the sea would flow with lemonade.
And does it not flow?
They drink sea-water
and cry—
Lemonade!
They return quietly home
to vomit
to vomit.' (pp. 45-6.)

The old masters of the dialectical triad would have noted that we have reached the negation of the negation. J.A.MCL.

THE SOCIAL ACCOUNTS OF THE WELSH ECONOMY, 1948 TO 1952, edited by
Edward Nevin. (University of Wales Press, 3s. 6d.)

This is an extremely interesting attempt to present separate social accounts for Wales along the lines of the official estimates for the United Kingdom published annually as *National Income and Expenditure*. It has been prepared by Dr Nevin and a group of graduate research workers in Aberystwyth with official aid and ministerial (Home Secretary and Minister for Welsh affairs) encouragement. The isolation of Welsh accounts is defended on the grounds that the British economy can be analysed regionally and that an analysis should be useful in the formulation of economic policy. For easy reference some comparative figures for Wales (1) and the United Kingdom (2) are included; thus, per head of population, the Gross National Products are (1) £245 and (2) £273, total personal incomes are (1) £226.6 and (2) £256.1, savings are (1) £17.2 and (2) £15.5, Central Government and National Expenditure are (1) £71.1 and (2) £98.6, and local authorities expenditure are (1) £20.6 and (2) £18.2. All this shows that although the Welsh are below average in some important respects they are not as badly off as the Scots were in the days when Dr Johnson remarked that they ate oats while in England oats were food for horses.

It would be interesting if estimates could be made for other regions of the United Kingdom; the South East would certainly be shown to be better off than any other and the question might arise more forcibly than it does now whether it is a good thing for this inequality to continue (I write this as an ancient resident of the Duchy of Lancaster). A clear and very useful chapter on *The Interpretation of Social Accounts* is included

which should be valuable for the non-expert apart from its significance in relating to the tables which follow. The volume should be in great demand in Welsh Economics Classes, but could be read with considerable profit elsewhere.

W.E.S.

A BIBLIOGRAPHY OF CANADIAN WRITINGS IN ADULT EDUCATION, compiled by *Murray Thomson*, and *Diana J. Ironside*. (Toronto, The Canadian Association for Adult Education, 1956, 56 p., 50c.)

UNESCO's Education Clearing House in *A Preliminary Survey of Bibliographies on Adult Education* (Education Abstracts, Vol. VI, No. 7, September, 1954) stated that 'adult education is not well supplied with bibliographies at the national level' and that only three countries (the Netherlands, the United Kingdom, and the United States of America) appeared to be adequately served by national bibliographies covering the whole of adult education and having the 'periodicity and comprehensiveness [which] may reasonably be expected of such tools'.

Canada can now be included in this minute list for in connection with the 21st anniversary of the Canadian Association for Adult Education appeared *A Bibliography of Canadian Writings in Adult Education* which contains over five hundred entries and which is to be followed by regular supplements and later by a revised edition. As the majority of bibliographies must be, this is a selected one; as some are not, it is annotated. According to the Introduction, the primary criterion in selecting the entries, which cover the period of the CAAE's history (1935-1956), was that they be 'by Canadians or about some phase of adult education in Canada'. Thus we find included a doctoral thesis on the Ohio Farm Bureau Federation and its neighbourhood councils and another thesis on community centres in London (England, not Ontario). Such inclusion is a nice acknowledgment of work done by Canadians, but it is not the way that bibliographies of a subject area are usually compiled.

The Introduction explains that the material included has had to be limited to entries in English, that this was done with regret in view of the valuable contributions which have appeared in French in Canada, that there is hope that before long a companion list will appear which will include French-Canadian writings, and that until then inquiries should be addressed to L'Institut canadien d'Education des Adultes in Montreal.

Welcome as this CAAE publication is, it is nevertheless too bad that pagination is not given for books and pamphlets and that the entries for periodical articles do not include the volume and part numbers and page references. In cases where material has been reprinted from another publication, it would have been helpful for those with access to the original source but not the secondary one if there were explicit references to the former instead of merely the name of the periodical. Numbering

of the entries in a bibliography is another device which is welcomed by those who use it.

What is sorely needed for the research worker in our field are collections of materials such as have been established at the National Institute and national bibliographies such as have been published in the Netherlands, the United Kingdom, the United States, and now Canada. F.A.

SHAKESPEARE'S WORDPLAY, by M. M. Mahood. (Methuen, pp. 192, 18s.)

Shakespeare remains a perpetual challenge; the question is not if but how, and how often we should try to come to terms with him. We have gained enormously from the work of scholars who do so in detailed studies of some aspect of his work or its background, and we are grateful for more general studies of groups of plays or the whole canon.

The difficulty about this book seems to be that both of these approaches are used without being integrated. There is a tendency to stretch the argument for wordplay because Professor Mahood wishes to come to terms with Shakespeare in general as well as with his wordplay in particular. Similarly it is difficult to draw the line between wordplay pure and simple and imagery proper, and thus it is only too easy to apply arguments based on one to the elucidation or indeed as proof of the other. The result of this can be a little inconclusive.

The theme of appearance and reality, of words and facts, is traced in an excellent chapter on *Richard II*, and the contrasted themes of selfishness and generosity are revealed most clearly in the *Sonnets*. The chapter on *Hamlet*, much concerned with general discussion of the play, suffers in comparison with Professor Kitto's brilliant and convincing study in 'Form and Meaning in Drama'.

The case is overstated at times, but there are things of real value in this book which shed new light on the plays. Yet the discussion of Shakespeare's wordplay, general Shakespearian criticism and the speculations of the opening and closing chapters remain separate strands awkwardly and, at times, misleadingly twisted together. An impression that the book is not finished is strengthened by errors due to haste such as 'Rowe' for 'Rann' on p. 17, a slight misquotation of Dryden, and a number of printer's errors. The typography, printing and binding are quite unjustifiably poor in execution, whatever the intention may have been. K.T.E.

THE POET'S CRAFT. A course in the critical appreciation of poetry, by A. F. Scott. (C.U.P., pp. xii, 220, 12s. 6d.)

The Poet's Craft is a modest book. Its five sections consist, respectively, of photographic reproductions and transcripts of a number of poets' MSS, of early and revised versions of poems, of sources and the passages in

which poets have used them, of parallel translations, and of a variety of individual and grouped poems 'for appreciation'. The author remains almost entirely silent but he is quite unusually instructive. Here, in one volume, are collected materials in plenty for the study of the poet's method, style, intention and quality. Of undoubted use to sixth former and undergraduate, the book is valuable to anyone genuinely interested in poetry. The selection is wide and varied enough to entertain and intrigue the general reader, to feed his imagination and sharpen his powers of perception. One would hardly dare to use the book as the basis of a class, but it will be an asset to many a book box and is worth pressing upon a variety of adult students.

K.T.E.

FAITH AND LOGIC (Oxford Essays in Philosophical Theology). Edited by *Basil Mitchell*. (Allen and Unwin, 21s.)

This is a difficult book—for philosophical minds only, who wish to pursue the bearing of Logical Positivism upon Christianity. This modern fashion in philosophy declines to say anything about the nature of reality and is content merely to clarify the language and concepts through which reality is interpreted by others. How, it asks, can any statements about reality be verified, tested, justified? Truth is no longer its concern; 'meaning' alone is all. In this volume, then, a group of Oxford philosophers and theologians discuss how the central concepts of Christian religion are *actually used*—God, Revelation, Soul, Grace. An invaluable final chapter—'We' in *Modern Philosophy*—gives the book value even for those who cannot make Christian affirmations at all.

W.A.H.

LONDON'S COUNTRYSIDE, by *W. S. Wooldridge* and *G. E. Hutchings*. (Methuen, 18s. 6d.)

The authors of this fascinating book state in a preface that their primary object is to hand on the methods they have used in field teaching with University classes or with school and other parties under the aegis of the Field Studies Council. Many teachers will be grateful to them for the book is essentially practical—well written and illustrated with excellent maps, diagrams and photographs. It begins with an outline of the physiography and historical geography of the Weald and the London Basin and then gives detailed descriptions of twelve one-day routes, nine south and three north of London.

Of moment for the purpose of this notice is the expressed hope that the book may appeal to a wider field of country lovers and walkers and that the authors' approach may prove of value to the naturalist and the local historian. They need have no doubt. Those of us who are concerned with natural and local history societies meet a gradually increasing number of people who bring to their spare-time pursuits a capacity for serious

and mature study which can, for instance, transform a 'ramble' into a stimulating experience. Professor Wooldridge and Mr Hutchings will make many new friends among such people, and one is inclined to wonder whether both the dust cover and the title page need have been so boldly inscribed 'Geographical Field Work for Students and Teachers of Geography'.

v.s.

GENERAL SHOP (Second Edition), by *Chris H. Groneman* and *John L. Feirer*. (McGraw-Hill Publishing Company Ltd., 29s. 6d.)

This volume has been compiled for the American scene and is well integrated to those conditions with its list of publications and visual aids; its use, therefore, in this country is somewhat limited. It pre-supposes the use of a general workshop in which some Technical Drawing, Woodworking, Metalworking, experimental Electrical work, Modelling in Plastics, Leathercraft, Ceramics and simple home repairs may be possible.

One cannot believe that this volume would prove very valuable to groups of adults attending general practical courses; these will already be interested in specific crafts wherein they will wish to delve deeper; they will not need the general introductory descriptions to other practical work.

The book is aimed more directly at young people whom we would find in the upper years of a Modern School or, more likely, in a County College. These latter students would profit from the summary exposition of each craft, its specialised tools and methods of working. They would welcome the quick transition to project work. Useful discussion topics follow each chapter and a full list of suggested projects with additional suggestions is given at the end. Such students would be attracted by the book's sumptuous appearance, its well ordered directions and the very generous space given to clear illustrations.

Given a very well-equipped workshop, the volume would prove a useful foundation for a varied and wide-ranging course of practical study. Students could work as individuals although, generally, they would soon grow out of the simplified designs included here.

E.J.P.

BOOKS RECEIVED

(This Listing does not preclude later review.)

English Literature

JANE EYRE, by *Charlotte Brontë*.

A TALE OF TWO CITIES, by *Charles Dickens*.

(Volumes from the London English Literature Series, University of London Press, 6s. 9d.)

THE DOCTOR'S DILEMMA AND ANDROCLES AND THE LION, by *Bernard Shaw*.
(Longmans, Green & Co. Ltd., 6s. 3d.)

The above are excellently produced texts for school use.

THE POET'S TALE, AN ANTHOLOGY OF NATURE POETRY. *A. E. Evans* (Ed.).
(University of London Press, 5s. 6d.)

A BOOK OF MODERN PROSE. *Douglas Brown* (Ed.). (G. C. Harrap & Co. Ltd,
7s. 6d.)

SELECTED SHORT STORIES, by *Sir A. Quiller-Couch*. (Penguin Books, 2s. 6d.)

BARCHESTER TOWERS, by *Anthony Trollope*. (Penguin Books, 4s. od.)

Government and Administration

GOVERNMENT IN GREAT BRITAIN, THE EMPIRE AND THE COMMONWEALTH, by
L. W. White and *W. D. Hussey*. (Cambridge University Press,
10s. 6d.)

THE NEW ABC OF CIVICS, by *Hebe Spaul*. (Rockliff Publicity Corporation,
10s. 6d.)

THE BRITISH STATUTE BOOK, by *Christopher Hughes*. (Hutchinson's Univer-
sity Library, 10s.)

THE DEVELOPMENT OF POLITICAL THEORY, by *Charles Vereker*. (Hutchinson's
University Library, 10s. 6d.)

SOCIAL WELFARE AND THE CITIZEN. *Peter Arnold* (Ed.). (Pelican Books,
3s. 6d.)

Sundry

HERALDRY AND GENEALOGY, by *L. G. Pine*. (Teach Yourself Books, 6s. od.)

ESPERANTO, by *J. Cresswell* and *J. Hartley*. (Teach Yourself Books, 7s. 6d.)

AFRIKAANS, by *M. P. O. Burgess*. (Teach Yourself Books, 10s. 6d.)

DICTIONARY OF RUSSIAN LITERATURE, by *W. E. Harkins*. (George Allen &
Unwin, 30s. od.)

ALADDIN AND OTHER TALES FROM THE THOUSAND AND ONE NIGHTS. *N. J.*
Dawood (trans.). (The Penguin Classics, 3s. od.)

LIBRARY NOTES

The Institute's Library has several sets of the *Bulletin* of the World Association for Adult Education and of the *International Quarterly of Adult Education* which it offers to other libraries or extra-mural departments for reimbursement of the cost of shipping. In the case of the *Bulletin*, the majority of the run is bound.

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Going through some materials acquired by the World Association for Adult Education from America in the Twenties and Thirties, we came across a number of copies of *Workers' Education* published by the Workers' Education Bureau in the States. Mr John D. Connors, Director of Education, AFL-CIO, very kindly provided us with 28 issues of the publication to complete the set. The office of the *British Union-catalogue of Periodicals* tells us that none of the 440 libraries whose periodical holdings they are reporting have indicated they have '*Workers' Education*'. Since the material for inclusion in the *British Union-catalogue of Periodicals* was gathered before the Institute's Library was organised, none of our holdings appear in it, but they will be included in the first supplement. Another now defunct American periodical, a set of which we have recently been able to complete, is the *Journal of Adult Education*, published by the old American Association for Adult Education between 1929 and 1941.

* * * * *

In the Spring issue, we suggested ordering overseas materials through your bookseller. Another way to overcome currency problems when buying items published abroad is to use Unesco coupons. Twenty-one countries are currently participating in the Unesco Coupon Scheme. The United Kingdom distributing body for Unesco coupons is the United Nations Association, 25 Charles Street, London, W.1, from whom detailed information may be obtained and to whom applications for coupons accompanied by a remittance should be made. Coupons may only be used for the purchase of works of an educational, scientific, or cultural nature and are available for the purchase of books, periodicals, photo copies and microfilm copies, reproductions of certain famous pictures, and membership subscriptions to learned societies, provided that such subscriptions are mainly a means of obtaining the publications of the learned society in question. Coupons do not confer exemption from any duty or purchase tax which may be payable. A surcharge of 5 per cent of the face value of the coupons, which are valued at 5 cents, 25 cents, \$1, \$3, \$10, \$30, and \$100, is made to help cover expenses of the Association in handling the scheme. Applications for coupons must indicate the price, titles, subject matter, publishers, and country of publication of books to be purchased and the needs they are intended to serve.

In some quarters the value of Unesco is questioned, but most librarians support it, thankful for its publications. The Institute's Library holds complete sets of a number of the UNESCO series. In one of these, 'Educational Studies and Documents', we find among the 23 titles: *Report on the Unesco La Breviere International Seminar on Workers' Education; Workers' Education for International Understanding; Adult Education in Turkey; Fundamental, Adult, Literacy and Community Education in the West Indies; Some Studies in Education of Immigrants for Citizenship; and Education Clearing Houses and Documentation Centres: a Preliminary International Survey.* (The NIAE is listed as one of these.) No. 23 in the series is *An International List of Educational Periodicals.* The list contains approximately 3,500 educational periodicals from 79 countries and territories, of which 2,000 titles are from countries other than the U.S.A. A supplement is promised. Two recent titles in Unesco's 'Education Abstracts' series which will also be of interest to research workers are *Sources of Educational Publications of an Official Nature* and *Access to Current Literature on Education Through Periodical Indexes.*

* * * * *

In a year in which the early days of the Women's Suffrage Movement are being recalled, we pause to take a look at what amounts to a footnote in *A Manual for Mechanics' Institutions* which was 'Published under the Superintendence of the Society for the Diffusion of Useful Knowledge' in 1839 (and which can be read in its entirety in the Institute's Library).

The instruction of adult females (said Mr B. F. Duppa who prepared the work for the press) has been hitherto unprovided for. In *Mechanics' Institutions*, women, if not excluded, have at least been wholly lost sight of. There appears, however, no good reason why one-half of the working classes, in whose moral and intellectual elevation the other half have the deepest interest, should be overlooked. A happy and well-ordered home, valuable in every situation of life, is especially so to the working man of all ranks; whose increased skill and knowledge, and his cultivated tastes, are likely only to be sources of disappointment, if the companion of his home and the mother of his children is deficient in the habits and knowledge befitting her sex, and essential to the due performance of her duties. The absence of a systematic provision for female instruction is a fertile source of improvidence and domestic unhappiness. The difficulties, whatever they may be, in the way of introducing female education into *Mechanics' Institutions*, are those of detail merely, and may be obviated by judicious superintendence. In the Manchester Lyceums female members are admitted, upon the same footing as those of the other sex, to all the privileges of the institution excepting the reading-rooms. They vote for officers, and have evening classes especially appropriated (sic) to their instruction in singing,

sewing, knitting, &c., and elementary knowledge, under the management of a numerous committee of ladies. It is desirable, of course, as far as circumstances allow, to keep the male and female classes distinct; and this is easily done by means of separate entrances, and by varying the hours and evenings of attendance.

F.A.

PAMPHLETS AND REPORTS

The impending changes in the Army make one wonder what will be their effect on Services' education. The 1956/7 *Annual Report* of the CENTRAL COMMITTEE FOR ADULT EDUCATION IN H.M. FORCES states that not only the Middle East crisis and petrol rationing but also the general uncertainty about the shape of the armed forces in the future resulted in a decline in the work at units, both in single lectures and lecture courses, although this was offset by a further increase in the number of centralised courses and of students attending them. Classes increased quite substantially and the number of tutorial groups remained steady, though with fewer student-hours per course. The Report claims that the work, especially at the higher levels, stood up well to an adverse combination of circumstances. It is to be hoped that it will continue to do so under the new conditions.

A report of a different kind is the *First Annual Report* (1956/7) of the SOUTH-WESTERN ARTS ASSOCIATION. Crises may impede work in the Services and elsewhere, but it was a crisis, the closing of the Arts Council offices, which brought about the formation of the Association. Its main objects are to bring together societies and people interested in all forms of the arts; to establish relations of mutual benefit between Arts Centres, Clubs, etc. and all persons interested in the arts; to arrange meetings, conferences and special occasions for members and others and to promote or assist activities concerned with any of the arts; to ensure for the South-West a regular service of music, painting, theatre, film, ballet, poetry, opera, etc.; to provide opportunities for new young artists of all kinds and to establish the South-West as a 'nursery of the Arts'; and to serve as a channel of communication for the Arts Council. The Report is modest about the Association's attempts to achieve these objects during the first year of its life; the measure of its success may be judged by an Arts Council statement that the South-West experiment 'might well be a prototype for the rest of the country'. As is fitting, the Report is an attractive little document, artistically produced, and it goes to show that if people really want something they will not be overcome by difficulties. We wish the Association a long and successful life and many imitators.

Anyone who is concerned with amateur musical or dramatic productions for adults will be interested in *Music and Drama in New School Halls*, published by the NATIONAL COUNCIL OF SOCIAL SERVICE, 26 Bedford Square, London, W.C.1, price 1s. 6d. The NCSS group responsible for this pamphlet start from the basic assumptions that the school hall has to be conceived as an integral part of the school building and the place for a variety of school activities, but that its use for community activities, although auxiliary, is a highly important aspect of its functions. The group are of the opinion that there is no real conflict between school

activities and those of outside bodies, and they set out in convenient form the minimum facilities essential for satisfactory musical and dramatic work in such halls. School planners please note!

As the International Geophysical Year 1957/8 is of topical interest, tutors liable to be asked questions about it may be glad to know of *Guide to I.G.Y.*, published by Methuen & Co. Ltd., price 2s. 6d. This contains short illustrated articles by well-known experts on solar activity, cosmic rays, the ionosphere, meteorology, glaciology, seismology, rockets, the satellite programme and other relevant subjects.

We were glad to receive as usual the *Community Development Bulletin* for June, 1957 (Vol. VIII, No. 3), published from the COMMUNITY DEVELOPMENT CLEARING HOUSE, University of London Institute of Education, London, W.C.1 (annual subscription 3s. 6d.) The current number contains an article on Social Development in British Overseas Territories, and covers a variety of aspects of community development work in South Africa, Ghana and the Caribbean. With the growing interest in the emergent areas of the Commonwealth all of us would do well to subscribe to this Bulletin. Some of its material is not strictly relevant to adult education as it is commonly understood in Great Britain, but it is certainly relevant to adult education in the societies concerned and gives those of us in this country an insight into the kind of problems that arise.

Another old friend we regularly welcome is *The Vocational Aspect of Secondary and Further Education*, published by the Editors from the Training Colleges at Bolton, London (Garnett College) and Huddersfield. The current issue Vol. IX, No. 18 (price 5s.) includes articles on the growth of technical education in 19th-century Accrington; second thoughts about county colleges; and improving the use of technical college libraries.

The theme of an experimental adventure playground may seem remote from adult education but it is not. *Adventure in Play*, by J. B. Mays, Warden of the Liverpool University Settlement, published by the LIVERPOOL COUNCIL OF SOCIAL SERVICE, 14 Castle Street, Liverpool, 2, price 3s. 6d., is an admirably honest description of an experiment which reveals, almost incidentally, the conditioning background of the lives of a multitude of children in the great towns and cities. The likelihood of such a background producing anything but early leavers from education of any kind is so remote as not to be worth considering. The case for an active alliance between workers in education and in social service could scarcely be presented more effectively.

Those who have not already received it may like to know that the BBC Further Education Liaison Officer, Broadcasting House, W.1, will send on request a notice about arrangements for further education broadcasts in 1957/8. On Network Three there will be between October and December two weekly series on Wednesday at 7.15 p.m., the first on

Anglo-Saxon England and the second on the Dramatist's Craft (by J. B. Priestley); between January and April there will be three series, on Problems of New Nations, Everyman's Atomic Physics and How a Country Pays its Way.

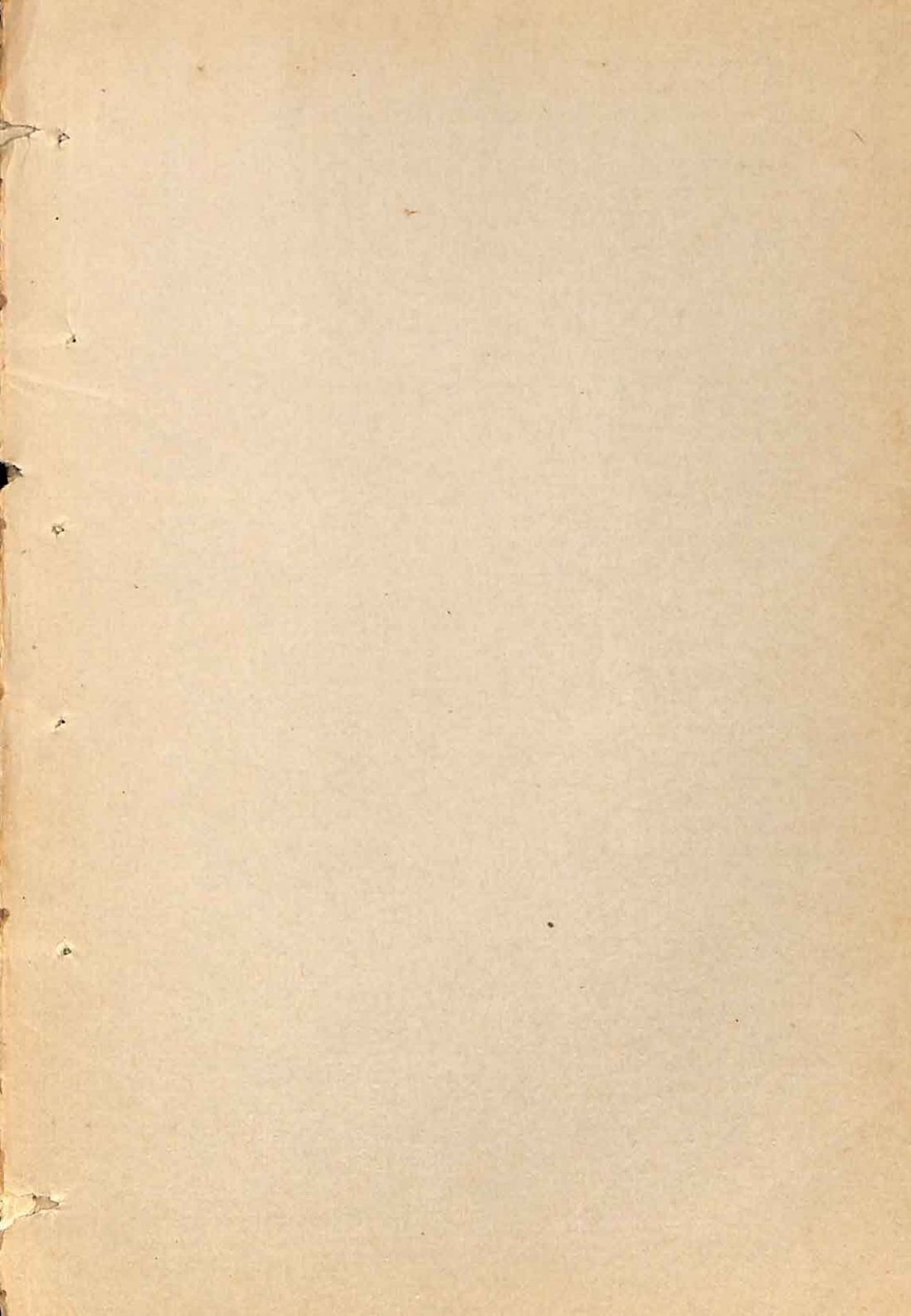
The writer of these notes gloomily draws the attention of fellow-addicts to the statement on *Tobacco Smoking and Cancer of the Lung* published by the MEDICAL RESEARCH COUNCIL and reprinted from the issues of the *British Medical Journal* and *The Lancet* dated June 29th, 1957.

Two American pamphlets are to hand: *Why Don't We Have Better Teaching for Adults?* by Harry L. Miller, an address given to a meeting of the Ohio Colleges Association in April, 1956, and reprinted from *Adult Education (U.S.A.)*, Vol. VII, No. 2; and *The Terminal Master's Degree*, by Wayne A. R. Leys, reprinted from *The Harvard Educational Review*, Vol. XXVI, No. 3. In the latter article the Dean of Roosevelt University offers some valuable suggestions to the substantial number of American graduate students who do not proceed to the attainment of Doctorate. He proposes for them a 'terminal Master's degree' with three objects: (1) creating a basis for technical competence; (2) maintaining habits of reading and enquiry; (3) developing professional attitudes.

Recent publications, available from TEMPLE HOUSE, PORTMAN SQUARE, LONDON, W.1, headquarters of the WEA, include a substantial report on the activities of the *International Federation of WEAs* which now has a record of useful work extending over nearly ten years. The conference in Khartoum leading to the establishment of a Workers' Educational Association in the Sudan, as reported elsewhere, is a good example of what the Federation can do.

At home, as a contribution to the problem of low reading and writing ability which the working-party on Trade Union Education noted a few years ago, the Association has published *How shall I write it?* by RAYMOND CHAPMAN. This is the first of a series of pamphlets specially written and produced for T.U. students under the general editorship of B. C. ROBERTS. It is attractive, entertaining and informative, and at 1s. 6d. can rank as a poor man's 'Gowers'.

Making larger demands on reading ability but equally attractive in production is *Success Story* by JOHN VAIZEY (3s.) also from the WEA. In a small compass, Mr Vaizey sets out to retell the familiar story of nineteenth century economic and social development under the influence of T. S. Ashton as opposed to those more familiar WEA guides, the Hammonds and the Webbs. With some inevitable sacrifice, he gets a lot into a little space and certainly provides a first-rate starting-point for discussion.





ADULT EDUCATION

A QUARTERLY REVIEW



Winter 1957

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ADULT EDUCATION

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NOTES OF THE QUARTER

TO speed the departing and hail the coming Minister of Education is in danger of becoming a routine task for a quarterly journal. Lord Hailsham's protestations on behalf of education consort badly with so swift a translation to a party managerial sinecure. As something of a moralist he must expect to be judged more harshly than a run of the mill politician: he had a very great opportunity to establish himself as a memorable statesman of education. Memories for a virtuoso performance on the hand-bell are likely to be shorter.

* * * * *

Whatever Ministers of Education may feel about it there is no doubt how the rest of the educational world is reacting to the Block Grant proposal: it is Public Enemy No. 1. In the last month I have heard a Labour and a Conservative Education Chairman express themselves in almost identical terms and to the credit of both of them they spoke not only for their committees but for their councils. On the exposed flank of adult education, I have yet to hear a voice raised in support of the Government's proposals. Now the protest movement is spreading out from national executives and annual conferences to local meetings throughout the country in which Community Associations, Educational Centres, WEA branches and Townswomen's Guilds are all playing a part. By the time this issue appears, we shall presumably know whether a government which claims to will the end of education is still determined to dislocate the means to its achievement.

* * * * *

In spite of, or perhaps because of this sense of a threat to a very relative security there has been a sharper note of confidence in several recent meetings concerned with adult education. Mr Jessup's forthright challenge in his address to the Institute's Annual Conference picked up points made at the September conference of the Educational Centres Association and led to a lively discussion at the meeting of Residential College Wardens: both are reported in this issue. These conferences are concerned with institutional provision specially designed for liberal adult education and those who attend them have been through enough travail in the last ten years to have few delusions about their vulnerability to general economies. It is heartening that both groups have retained a vigorous conviction about the worthwhileness of their efforts and are prepared to fight not only for survival but for expansion. They, among others, will take heart from Professor Waller's wise reflections on his recent Polish experience.

* * * * *

I do not remember a more friendly Institute conference or one that has produced so many helpful after-thoughts. It implies no criticism of the other contributors to say that Mr Wilcher's address, which we are now able to print in full, was widely acclaimed as about the best thing our post-war conferences have produced. For some time we have had in mind the production of a 'Commonwealth' issue of this journal and if present plans mature we shall certainly give a good deal of space in the Spring to a review of current developments in Commonwealth Adult Education and of material relevant to the study at home of the issues which Mr Wilcher raises.

I do not want, however to wait another three months before calling attention to a brief and moving testimony to the persistence of practical idealism in tackling the problem of inter-racial relations in Southern Rhodesia. *Escape from Bondage** is a memoir of Cedric Wildman, who from 1951 till his death by drowning on holiday in 1956 at the age of 29, lived the life of an African peasant farmer in the co-operative and multi-racial enterprise associated with St. Faith's Mission at Rusape. I hope that people will buy and read it and that it will move them to direct support for the work that Mr and Mrs Clutton Brock and their associates have in hand—by investing for instance, in loans bearing interest at 5 per cent, for which an appeal

* Price 2s. 6d. from The African Development Trust, 65 Denison House, Vauxhall Bridge Road, S.W.1.

has recently been made. Prospectuses can also be obtained from the African Development Trust, as in the preceding footnote.

* * * * *

I find it difficult now to recall the apprehension I had in 1955 when, after a year's frustrating delay, the Adult Education Association of the U.S.A. came up with the name and particulars of Forrest Alter as a nominee for work in the Institute Library. He did not at all meet the specification we had presented but how wrong our specification was and how right our American friends were to ignore it.

I like to think that he has enjoyed his two years with us as much as we have enjoyed and valued his presence. He leaves us with a recognisable library and a magnificent catalogue almost completed—with the true artist's instinct, he would certainly deny the possibility of any library task ever being 'completed'. But he has done far more than organise a library: he has thought of himself throughout as a representative and interpreter of his country and people and he has shown a delightful judgement and discrimination in fulfilling the role. He has established himself in the minds and affections of many workers in adult education as the exact antithesis of the popular caricature of the American educator, and in doing so has struck a direct blow for Anglo-American understanding. I am glad that his election by the Institute Council to Honorary Life Membership means that he will keep a link with our work.

* * * * *

When we called attention last quarter to the European Bureau for Adult Education, we knew that, like all private inspirations, it was perennially short of money. Since then, however, another prop has been removed: foundation grants to the European Youth Campaign which in turn gave help to the Bureau, have been reduced, and the Bureau faces a period of very limited action unless alternative revenue can be found. The Provisional Committee of the Bureau at a recent meeting felt that it must accept this situation as a challenge: it will continue, at least, to publish *Notes and Studies* and representatives in the different European countries will make renewed efforts to create interest in the Bureau, and to secure financial support for it. In this country information can be obtained from the Institute as well as from Mr F. S. Milligan, Secretary, National

Federation of Community Associations, 26 Bedford Square, London, W.C.1, who will be glad to receive subscriptions or donations for transmission to the Dutch Secretariat.

* * * * *

Mr Brian Groombridge joined the staff of the Institute on a temporary assignment at the beginning of October. Formerly Warden of the Percival Guildhouse, Rugby, he will work on the enquiry for which the Nuffield Foundation has provided funds, which was mentioned in our last issue. Our concern will be with the relevance of adult education to the needs and interests of people faced with the growing leisure of funded retirement and of shorter working hours. The article which Mr Groombridge contributes this quarter brings under review some of the issues which the working party charged with this enquiry is likely to have to face. It is no small agenda.

* * * * *

As we go to press, we have received from Councils and Education Press, a copy of *The Threat to Education* (price 2s. 6d., post free). This brings us almost full circle to the beginning of these notes, since this pamphlet is a first-rate *exposé* of the issues involved in the Block Grants controversy. I see that it drew, as it deserved, a favourable and sympathetic leader from the *Manchester Guardian* and it contains all the fuel needed to keep this particular fire burning. Those of us who have tried know only too well that this is a difficult subject on which to write with force and clarity. The author of this pamphlet has succeeded admirably and without making any pretence to an unbiased presentation he has acknowledged the case for the promoters with scrupulous care. It still isn't much of a case. E.M.H.

TRENDS AND RESOURCES*

by F. W. Jessup

*Chairman of the Executive Committee, National Institute of
Adult Education*

THE point of departure of this conference was the republication of that classic document, the 1919 Report of the Adult Education Committee. To the republished Report Professor Waller has contributed a new and thoughtful first chapter, and none of you regrets more than I do that the original plans for this conference had to be altered and that it falls to me to give this concluding talk and not to Professor Waller, who unfortunately cannot be with us because his services have been commanded elsewhere.

The title of the talk was not of my own choosing, so far as I remember, and therefore I propose to interpret it pretty much as I like. And since this is my third, and last, year as Chairman of the Executive Committee, I propose to say pretty much what I like, because one advantage that an expiring chairman enjoys is that he can be dogmatic and opinionative and controversial, and that he need not bother about trying to be tactful and diplomatic—not that I mean to lay any claim to those qualities anyway. The purpose of this talk, as I see it, then, is this: our point of departure having been established, I am to attempt, in the light of what previous speakers have said, to assess the position which we have now reached, and to suggest the directions in which we ought to be moving in the future.

Much of the discussion which goes on in the field of education, and many of the conferences which we attend, are concerned in the main with the machinery and systematology of education, not with education itself—they are concerned, that is, with means and not ends. In this conference, we have been concerned with fundamental questions about ends, and ends are always harder to discuss than means—it is harder to arrive at neat, sharp, conclusive answers. There is no reason for disappointment if we feel that some of our questions last night were not finally and conclusively answered, that we must go on thinking about them. Of course, methods and systematology in education are important, but this concern with means rather than with ends in part reflects our prevalent utilitarian attitude towards education. Education, if it is to justify itself, must, we feel,

* The concluding address given to the Institute's 1957 Conference.

be *for* something, and so technological education, as Mr Stephens reminded us, receives public approval, because it is so clearly a means to an end, namely, an ever rising standard of living and a powerful position in the community of nations. Rarely does it occur to us to ask whether a technological education is, or can be, a good education, whether it is likely to produce Christian gentlemen, if that is still our ideal, or whether it can serve any other purpose than that of being a means to one particular end, an end which is usually conceived in wholly materialistic terms. The *leit-motiv* of Duncan Fairn's talk was that people matter. Each time he said it, I fancy we nodded our heads in agreement. How far, in planning the expansion of technical education, are we guided by the principle that people matter? Is there, possibly, something of a gap between the principles which we enunciate, and our practices?

In saying this, I am not for a moment doubting that we need more technological education, nor, certainly, would I wish to ignore the efforts of that small army of brave souls who realise that in educating technologists they are also educating men. But, as other speakers have done, I want to stress the incompleteness of this, utilitarian, attitude towards education, and the danger that what should be only a part of education may be mistaken for the whole. In fact, it might be a good thing if, for a bit, we could drop talking of education as being *for* anything—for increased productivity, democracy, international understanding, greater prosperity—however good the end may be.

It may, then, seem a paradox to go on and at once assert that all education has a social purpose. Nevertheless, the paradox is only apparent, not real. For all education, and all educational arrangements, as Mr Stephens has said, reflect, and seek to strengthen, the currently held ideals about man and about society—the ideals, that is, that are the operative ideals at any given moment. True, these ideals are often more implicit than explicit, and perhaps it is well for our comfort of mind that they are rarely stated in plain, straightforward, unadorned language—well for our comfort of mind, but not for our honesty of purpose. The most acute revelation of the ideal pattern of society which each Government lays up for itself in its own particular heaven is its attitude towards, and its view of, adult education. The revelation, unfortunately, does not suggest that the ideal has frequently been a noble one. Must we, as a nation, admit either that we do not care what sort of society we are haphazardly constructing, that we have no ideal of society in mind, or that we

are content with the lowest kind of society so long as it provides us with the modern versions of bread and games? I do not believe it. Surely we would all admit—or claim—that we are concerned about the ideal society, though often in a vague sort of way. That our educational practices do not always accord with our ideals about man and society is, unfortunately, only too often true, for it is easy to forget that practice is ultimately dependent upon ideals we hold.

The authors of the 1919 Report, for their part, were very conscious of certain respects in which their contemporary society fell short of the ideal, and of reforms that it must undergo so that it might be remoulded nearer to the heart's desire. They knew, none better, that adult education has a social purpose, and it is no accident that their first Report—the 1919 Report was their fourth and final Report—was on Industrial and Social Conditions.

It is worth reminding ourselves of some of the changes, social, economic and political, which have taken place since 1919, partly under the influence of adult education in the hands of people who shared the vision of A. L. Smith and his colleagues. We can see now, as could not be seen in 1919, that the decade that began in 1910 was the beginning of a social revolution which only in the years since 1945 has reached completion—perhaps has not yet reached completion, perhaps has only approached nearer to it.

Mr Wilcher has reminded us of the profound change in Britain's imperial position: Empire has become Commonwealth—not even British Commonwealth, he would say—and where we once had power we now, at the best, have only influence; and the force of our influence is dependent very largely upon our reputation, upon the moral regard in which we are held by the other members of the Commonwealth. What is true of our imperial position is true also of our international position. In the counsels of the nations our voice counts for less than it did 40 or 50 years ago, and we can be sure that in the next 40 or 50 years there will be further changes in the balance of material power as the Asian, African and South American countries begin to come to the fore. Unless the inevitability and, I would add, the moral rightness of these changes is understood by our people, we court the danger of behaving like a frightened and frustrated bull running amok in a china shop, doing little good to the china, and not really enjoying himself either.

The changes in our domestic affairs are at least as far-reaching as those in Britain's imperial and international position. Let me give

some examples. We continually tell ourselves that we are becoming an "ageing society". What this really means is that for the last two hundred years the age-distribution has been abnormal, in that the proportion of old people has been abnormally low, and the proportion of young people abnormally high. That is bound to happen with a rapidly growing population, but the population is now becoming static, and we are reverting to a balance of age-groups that is really more normal, although, because we had become used to the abnormal, the normal now strikes us as being abnormal. This is a vastly important change in society, and some of its implications have been widely discussed. It is, I think, significant of our ideals about society that the most discussed implications have been the economic ones—can we afford larger old-age pensions? how are we going to finance the social services with fewer contributors and more beneficiaries? and so on. Undoubtedly these are more important questions, but there are others that are at least as important. Every member of society, for his own satisfaction, needs a recognised function (which need not necessarily be that of contributing to the material wealth of the community) and an accepted status that is consistent with human dignity. On the whole, ours is a society in which the function and status of the young and the middle-aged are recognised, albeit sometimes in a crude or hesitant way. The same is not true of old people, who only too often are regarded as a bit of a nuisance, to be kept out of sight and out of mind. Has not the time come when we ought to be thinking more of the social, and less of the economic, problems that arise from the new age-pattern of our society? And can anyone gainsay that adult education has here a supremely important part to play?—adult education that is, in the widest sense, not necessarily within our present restricted categories, and on an altogether wider scale than anything that is now thought proper. I hope that one of the results of the inquiry which the Institute is undertaking with the financial help of the Nuffield Foundation will be some fresh thinking about the place in society of old people, who after all are an inevitable, and perfectly normal and legitimate part of it.

Changes which have been brought about in the last generation, and which would undoubtedly have given satisfaction to the authors of the 1919 Report—or perhaps I may say, do give satisfaction, for fortunately some of them are still with us—are the almost complete abolition of primary poverty, and an increase in personal security.

Poverty is a relative term, and knowing how hard a struggle faces many mothers of families in making both ends meet, one hesitates to say that primary poverty no longer exists. Yet there can, I think, be little doubt that practically no family, given prudent management, need nowadays lack the rudimentary necessities of food, clothing and shelter on account of poverty. To eliminate gross poverty in our society was one of the ideals—not the only, and not necessarily the highest ideal—of that generation to which Tawney and Temple belonged. That this constituted one of the reforms necessary to bring society closer to the ideal necessarily influenced their thinking about adult education, for, as I have already said, they were acutely aware of the social purpose of adult education. We can be glad, and proud, to think that, in this respect at least, our society more nearly approaches the ideal.

To talk of increased personal security, when just round the corner hydrogen bombs are being stock-piled, and things which I notice are now euphemistically referred to as I.C.B.M.s are being tested, may sound ridiculous. However, it is not the fear of possible ultimate and general catastrophe, whether it be H-bombs or earthquakes, that causes men to lie awake in their beds a' nights; it is the fear of immediate and personal catastrophe—of being out of work next week, of not knowing where the rent is to come from or who is to pay the doctor's bills. For most people fears of this kind are a thing of the past, although for some the recollection of them remains keenly alive.

Another important difference between 1919 and 1957 is that our society has become more egalitarian. Economic differences are less extreme than they were; we have fewer pauper-citizens and fewer citizens able to dispense their tens of thousands a year. We have also become politically more egalitarian. Women are thought capable, equally with men, of exercising the Parliamentary franchise, and non-ratepayers are admitted to the excitements of local government elections along with ratepayers. Equality of educational opportunity is a principle in which we all believe, even if some of us are not quite sure what it means, or how it is to be achieved. However that may be, there can be no question that educational opportunity is more evenly distributed than was the case even fifteen or twenty years ago, and this leads some people to the conclusion that adult education has had its day, that it was in its day a beneficent institution giving remedial opportunities to those whose school life was short, and probably poor, nasty

and brutish as well, but with the changed conditions of 1957 it can be allowed to pass into history, to be pigeon-holed in one of the files labelled Good Things, along with the Glorious Revolution, Wilberforce's anti-slavery campaign, Watt's steam-engine, and King Alfred. I wonder how many of the people who want thus to relegate adult education to the pages of history realise that they are making two assumptions: first, that the only social purpose of adult education is to promote egalitarianism; and, secondly, that the only quality which the ideal society need possess is equality amongst its members? And yet the people who, by their attitude towards adult education, are implicitly making these assumptions, would be the foremost to dissent from them when stated thus explicitly. Neither on this, nor on any other ground, is it true that the need for adult education has passed.

The 1919 Report is the great document that it is because its authors had a high ideal of society—they wanted it to be more egalitarian, but certainly they did not think that that was the only quality that society needed to possess; they saw where society fell short of their ideal, and they saw how adult education could reduce the gap between the actuality and the ideal. We, too, need to have, consciously and consistently, an ideal of society, and of man. This, I think, is probably what we mean when we ask, as we did last night, whether we do not need the dynamic of a clear, new social purpose in adult education. When we are clear about the sort of society we want to build, and the kind of qualities we want our children, and our grandchildren, to display, we can decide what sort of education—including adult education—we want. But it is no use constructing the machine without knowing what the end-product is intended to be, and we are, I believe, in danger of getting ourselves exactly into that position.

What are the characteristics of our mid-twentieth century society? Wherein does it fall short of our ideal society? It is commonly said to be a society without beliefs. I am not sure how far this is really true; most people, I fancy, still believe that kindness is better than cruelty, that honesty is better than dishonesty, that truth is to be preferred to falsehood, although I want to come back later to the question whether these values can prevail if they are publicly and frequently disparaged, as is now the case. On the other hand, it is true that some of the beliefs which once conduced to behaviour that was regarded as socially desirable no longer have the power that they formerly held. In particular, the fear of Hell and of unem-

ployment are not the powerful sanctions they once were. In every society there must be discipline, and when external sanctions have lost their hold on men's minds we must rely on self-discipline. The discouragement of classes in economics for trade unionists, the discussion of problems of "communication" in industry, are an acknowledgment that adult education is important in inculcating the discipline which an industrial society is felt to need, and which must be self-discipline because discipline that is the result of threats and of fear is no longer accepted as tolerable. But a few more classes in economics are not the answer to this problem. Most people know the elementary economic facts of life—we have received a good deal of instruction in the size of the total cake, and the dependent size of the slices in recent years. The problems which confront us are not problems which will be solved provided that a few more economic facts are learnt. They are moral problems, and need to be discussed as such. When all members of society were also members of the Church, the Church would have been the natural forum in which general discussion of such problems might have taken place. We must surely welcome the discussion, by any religious body, of the problems of our industrial society, but membership of a church is no longer the norm—it is a minority qualification—and other fora are needed for the discussion of moral problems. Is there not scope here for adult education? And, as yet, has the surface been more than scratched? I hope that we shall ponder the wise things which Mr Stephens has said about human relations and industrial power, and that we shall recognise their implications in the field of adult education. I hope, especially, that we shall ponder his question whether production is the only purpose which industry exists to serve.

I come now to another noticeable change since 1919, namely that most people have more leisure—and since they have more money also, they can go to the cinema, or to football matches more often. But notice what has been happening. For a few years when leisure and money first became more plentiful people flocked to football and the pictures, but the first fine careless rapture of this new found freedom has passed and attendances are falling smartly. What is the cause? The usual answer is TV, but I believe that the truth is deeper than that. People want more satisfying ways of spending their leisure than watching 22 men, however skilled, kick a ball about, or endlessly looking at the phantom figures playing their shadow-

show on the cinema screen. As Mr Stephens implied in his remarks, passive looking and listening is not, ultimately, a satisfying occupation. Why are we working so much over-time? Partly to increase the size of the wage-packet of course, but there are plenty of men working over-time not because it cannot be avoided, nor because they really need the money, but because they find more satisfaction in staying at work than hanging about at home with nothing worth-while to do. Soccer and the pictures, excellent in their place, cannot fill the whole of a man's leisure hours.

Now contrast what has been happening in adult education with attendances at football and the cinema; in adult education, almost everything that has been offered has been accepted to the full, and if more had been available, who can doubt that it would have been taken up? Let me give some examples. The Women's Institutes have gone on from strength to strength; the Townswomen's Guilds have become a new force in urban society; attendance at LEA recreative classes—re-creative, I would prefer to call them—is, I suppose, three or four times the pre-war figure; all the residential adult colleges are full; the non-residential centres have a membership of—what?—five? eight? times the pre-war figure? And university extra-mural and WEA classes are much more numerous than before the war. There is a school of thought which takes a pessimistic and limited view of the possible scope of adult education—"It is no use offering people anything cultural, or educational, or intellectual—they only want entertainment." But we cannot honestly say that, when we have never really tried adult education on anything but a quite minor scale. The facts simply belie this pessimistic view—indeed, I wonder whether the cinema-proprietors are not beginning to complain that the opposite is true, that people do not want entertainment but culture, education and intellectual exercise. Moreover, it is a case of appetite breeding by what it feeds on. In the pioneering days it required considerable courage to be so different from other men as to join an adult class, or to spend a week of your holiday at a summer school or a week-end at an adult college. But these are now becoming accepted as quite normal things for a normal man to do—you do not run any risk of being thought a bit odd if you belong to the Women's Institute—that is, if you are a woman! Conventional patterns of behaviour are changing, and there are plenty of signs that people are finding that the pabulum of commercial entertainment does not offer a full, balanced, and nourishing

diet—or even a permanently tasty diet. We must all be conscious of, here and there, our own particular failures in adult education, but if, dispassionately and objectively, we survey the whole field, I think we must be greatly heartened at the way in which people have responded to the development of opportunities to find satisfying ways of spending their leisure time. But have we done enough?—especially with the TUC now pressing the claim for a 40-hour week, and automation promising—or threatening—greater output with less human labour? Can anyone doubt that the answer is No? If, tomorrow, LEAs doubled the number of their respective classes, if we had three or four hundred, instead of thirty or forty, adult colleges, and if adult education centres were as common as technical colleges, I venture to predict that within ten years they would all be full. I say ten years deliberately, because in adult education we are apt to be impatient, and to take the view that if our newly-planted tree is not bearing a good crop by next season it is a failure and must be consigned to the bonfire. We have to recognise that it takes time for people to change the way in which they spend their leisure; new patterns of behaviour are not brought into existence because of a notice that next term starts on the 23rd September.

Since 1919, as I have already said, our society has become more egalitarian and more truly democratic. These are virtues—great virtues. But egalitarianism can be false, as well as true, and false egalitarianism leads to mediocrity. Not only disciples of Mr T. S. Eliot fear that ours may become a society in which the average, the mediocre, is at a premium and the outstanding at a discount. Mr Fairn quoted Whitehead's statement that "Moral education is impossible without the habitual vision of greatness". Visions of greatness are out of fashion. Because most of us are not great, and know that we never will be, there are plenty of those seeking our custom who are prepared to flatter us into believing that greatness, since we do not possess it, does not really matter, indeed, is something really rather to be despised. Many of you, I am sure, will have read Richard Hoggart's book, *The Uses of Literacy*: I hope that those who have not already done so will be able to find an opportunity of reading it, and also Brian Groombridge's review of it in the Summer number of *Adult Education*. The evidence which Hoggart produces shows the tremendous power, the frightening power, in our society of the forces of Admass which are constantly preaching a set of values that are the reverse of those which we would hold. Their

ideal society, in which brutality and lust and selfishness are the admired qualities and material wealth the only criterion of success and of satisfaction, is the exact opposite of the traditions which we cherish. It is as though some of our newspaper proprietors and editors, film directors, and writers of magazine stories and novels and advertisements, had said to themselves with Iago (and perhaps with Hitler) "Evil, be thou my good." I do not for one moment believe that, in their private lives, they are guided by the standards which they preach in their public utterances. But they know that man is evil, as well as good, and cynically believe that when you want his money—and, after all, that is the only thing that they are really interested in—it is easier and quicker to pander to the worst than appeal to the best that is in him.

And if this is not *our* ideal society, if we think that the qualities to be admired are (to use Sir Richard Livingstone's words) "love, justice, courage, self-mastery, mercy and liberty", what are we doing to combat the false ideals of Admass? Through adult education something, but not nearly enough. What we ought constantly to be doing is to be giving people a "vision of greatness", an opportunity of getting to know and to value (again I quote from Sir Richard Livingstone, although Matthew Arnold would afford an equally apt quotation) "The best things in art and architecture, the best things in literature and thought, the best things in politics, industry and commerce, the best professional ideals, the best things in human character." Most people are quite capable of distinguishing the good from the shoddy, the decent from the shabby, provided that they have an opportunity of getting to know the good and decent. Just think, for a moment, of what the BBC has done in introducing people to the lasting and deeply satisfying enjoyment of good music (and we hope, and pray, although a little fearfully, that the BBC remains amongst the Children of Light and has not succumbed to the transient wisdom of the children of this world). And is it inconceivable that what the BBC has done for music another agency might have done for the visual arts?—the visual arts not only in the sense of painting and sculpture, but including also the design of our towns and houses. Would Outrage and Subtopia have been possible in a really educated community, a community, that is, that had had a chance of becoming acquainted with the best in art and architecture? If people, as adults, had had the opportunity of getting to know the best that has been thought and written, would some

millions of them, before bed-time tonight, be content to have regaled themselves on Sunday newspaper articles such as "You would *like* to go out in your bra" and "It's fun to be a father at 79"?

No doubt all of us deplore these things, and hope that someone will do something about them. Who is that someone to be? All of us, I suggest, who hold any position of responsibility in society, and who repudiate the values for which Admass stands. Especially, the duty falls upon the Ministry of Education and upon the Local Education Authorities, who alone have access to the financial means which any large expansion of adult education involves. Let us be clear about it—what is needed will require public expenditure. But it is a duty which falls, too, upon voluntary societies, upon the Trade Unions, upon the Universities, upon those who control broadcasting and television. I am quite sure that if the present Minister of Education—or any other—or any political party leader, LEA chairman, Director of Education, or Trade Union leader, were asked "Is your ideal of society merely one in which unemployment has been banished, with an ever rising material standard of living?" (whatever that may mean, for it is a very indefinite phrase), he would indignantly deny the suggestion. Yet our actions, and especially the scant regard we pay to adult education, belie our words. It is difficult not to believe that at least one reason for the block-grant proposals is a desire to cut down expenditure on education, especially on such things as adult education which appear to have no economic value. To cast our bread upon the waters is an act of faith; is our faith now limited to the one item of material prosperity? Our behaviour suggests sometimes that our ideal society consists of one which copies all the worst features of contemporary American society, especially its insistence on material wealth as the criterion of excellence, but excludes all of its finest qualities. When wealth was more unevenly distributed in society than it is today, there was something indecent in the haves explaining to the have-nots the virtues and advantages of poverty, and the sermon was apt to be met with cynicism. Now that the grosser extremes of wealth and poverty have been removed, it becomes decent to remind ourselves, and each other, that man does not live by bread alone. People are having a chance of discovering for themselves that the pay-pocket isn't everything—a lesson that they may learn from experience, but certainly will never learn by precept. Have we not got a new opportunity of building on this

new and more widespread recognition that material prosperity is not the *only* thing that matters?

I do not want needlessly to reopen controversies that are more or less closed, but I feel bound to refer to the Minister of Education's decision a year ago that fees for certain adult classes should be increased. The decision itself may have been, and probably was, quite reasonable, but it was announced in terms that suggested that, at least on this occasion, the habitual vision of greatness had deserted the Minister. And not, I fear, on this occasion only; on some other grounds also, if Matthew Arnold were alive today, he might detect some traces of Philistinism in his own Department. Ministers of Education and Public Education Authorities ought surely to be guardians of values, to have a noble conception of the ideal society—their vision should be greater than the ordinary, the average, the mean. If they desert to the side of the Philistines or of the Barbarians, it bodes ill for the future of our society. I wish that sometimes they would boldly state the things they believe in, and not always be looking over their shoulders at those twin ogres, the Chancellor of the Exchequer and the Chairman of the Finance Committee.

Why has adult education fallen so very far short of the mark? For reasons that are partly creditable, partly otherwise. Those of us who are professionally concerned with adult education find it difficult to think except in terms of our traditional categories, difficult sometimes to think of adult education as comprising anything except what we ourselves happen to be engaged in. How many of us, for example, have ever seriously thought about the adult educational possibilities of television? And again, I think that we are decently and modestly reluctant lest it appear that we are setting ourselves up as better than other men. From this position it is easy to fall into a pale relativism, to be reluctant to pronounce this to be good and that to be bad. Richard Hoggart shows how a friendly working-class tolerance—"Live, and let live", "It takes all sorts to make a world", and so on—can degenerate into an absence of any standards.

But the reluctance to obtrude, to assert, our own standards may be due to less admirable causes; it may be due, and I fear often is, to laziness, or to cowardice. We do not like to appear different from the next man, because it would not be matey, and because some of the petty newspaper-men might call us do-gooders or egg-heads, or hold us up to ridicule.

So we sit back, trying to ignore the fact that, holding the sort of views that I am sure all of us in this room hold about the ideal society, we ought to be doing vastly more about adult education than we are now doing—spending not an extra 5 or 10 per cent, but spending five or ten times as much as we now do. Vaguely conscious that all is not well, we sigh for the days when there were prophets in the land, men like Mansbridge, Temple and Tawney (though Tawney, thank goodness, is still with us). Despairing of the emergence of a prophet, we imagine that perhaps a Royal Commission might do the trick. But it is no use waiting for prophets and Royal Commissions. Until better instruments come along, the duty falls to ordinary mortals like us of preaching, in season and out of season, to politicians and Ratepayers' Associations and trade unionists and the BBC and ITV and university dons and the newspapers (for I am optimistic enough to believe that none is beyond hope of redemption) that adult education matters, as it never mattered before, that the new society which has been created since 1919 vastly increases the scope of, as it vastly increases the need for, adult education.

All this, you may say, is very well in its place, but it is all up in the clouds, all airy-fairy, only suitable for an address delivered on a Sunday morning, in the Autumn, in a theological college, in Oxford; what we need is to get down to brass tacks. I agree: we really know the sort of things that we ought to be doing—our collective experience is a good enough guide to future development—but we need a radically different attitude to adult education, and we need to spend on it much greater sums of public money. If only we realised that, by our attitude towards adult education, we were declaring more forcibly than in any other way our view of the ideal society; and if we realised that through adult education we could do more than in any other way to translate our ideals into practice; then I believe we should accord adult education a central, not a peripheral place, in our scheme of things. Brass tacks: here they are, but they give little comfort. There is no official estimate on adult education, but the total net public expenditure on all forms of adult education cannot, on any showing, amount to more than £20m. a year, and that includes not only the ordinarily recognised forms, such as LEA classes, Women's Institute, the WEA, and so on, but also such things as libraries, museums, national and local, the Arts Council, and subsidies to local orchestras, learned societies, and community associations. Of the £20m., more than half goes on

libraries, so for the rest of adult education (in its broadest sense) the figure is less than £10m. a year. This is about the same as we spend on another of our national services which is designed to reform society, and brings it a little closer to the ideal, namely the Prison Service. It is a good deal less than the Government spends on stationery and printing; it represents about half what we spend on the Fire Service, or one-seventh of the cost of the police. Turning to the private sector of our economy, it represents, I believe, a thirtieth of what we spend on advertising, a tenth of what we pay for going to the cinema, a hundredth of what we spend on drink, and a hundredth of what we spend on tobacco. This is our attitude towards that branch of education wherein we most clearly manifest our view of the ideal society. This is the rate at which we value it. Is it just comic, or is it tragic?

What can we do? I hope that we shall go back again and again to the 1919 Report, not because it prescribes for us the administrative means which we ought to adopt, but because it helps us to get clearer our ideas about the kind of society that we want. If we can do that—I am reluctant to call it working out a social philosophy, because that suggests to me an academic and probably barren exercise, but some people might prefer that phrase—the rest becomes, I will not say easy, but certainly easier. But it is not a once-for-all job: it is not a matter of working out some verbal formula, which when we have once found it, will be the key to salvation. It would be a comfort if it were a once-for-all job, and even more of a comfort if some prophet or Hercules would come along and do it for us. But it is not like that; it is a job that requires each of us to have the courage of his convictions, and constantly to be using his efforts to build up the Good Society. We shall never completely succeed, we shall never be able to sit back and say "Thank goodness that's done." At times it may seem a discouraging task, but there are plenty of heartening signs; and some of them we have seen at this conference.

OUR PART IN THE NEW COMMONWEALTH*

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WHEN I was at school there were two authors whom all right-minded schoolboys in this country (and indeed in Australia) read as a matter of course. One of them began life as John Buchan and ended it as Lord Tweedsmuir, and the other called himself Sapper. Operating on somewhat different literary planes, both of them wrote adventure stories in which lean, clean-limbed athletic Old Boys—chaps who had cold baths before breakfast and were decent to the core—fought a series of hair-raising cock house matches, so to speak, with a tribe of renegades and aliens who, rotten to the core, were bent on undoing England and destroying the Empire. Keeping England and the Empire safe, our authors implied, was by far the noblest task open to the pure in heart; and, per contra, no form of devilry was worse than that of the cads, rotters, Jews and dagoes ('dagoes begin at Calais') who sought to do England and the Empire down. England, of course, was the decent core of the Empire, and the Empire itself was the one on which the sun never set—literally, in the sense that it girdled the earth, and metaphorically in the sense that it was destined, thanks to Richard Hannay, Sandy Arbuthnot, Bulldog Drummond and others of The Breed, to last for ever.

These heroes of my youth must be in their sixties or seventies by now, and they must wonder, as they take their long walks over the heather-clad hills, whether the cads, rotters, etc. haven't won out after all. They certainly must be finding it difficult, in the Welfare State their England has now become, to keep the bullet-proof Bentleys, the Pont St. flats, the little 30-room places in the country and the devoted men-servants and nannies so essential to their well-being thirty years ago. But having been so well-heeled then, they probably still manage to get by comfortably enough without falling out with their bankers (they always had bankers in the plural); and if they have to do their own stoking and washing up, I don't doubt they manage to do so with a suitably stiff upper lip. Their lips must

* An Address given to the Institute's 1957 Conference.

tighten pretty sharply, however, at the mounting evidence that England, despite the good show put up in the Great Game of 1939-45, is no longer strong—is so weak, indeed, as to have to play third fiddle to the Yankees and the Bolshies and take it on the chin from that unutterable Egyptian bounder. As for their reaction to what has happened to the Empire since their day, I can only borrow a phrase from another of my boyhood favourites and say that imagination boggles.

I have begun by mentioning these legendary characters partly, of course, in the hope of catching your attention and partly because I think they might help to remind you just how we felt—or at least tended to feel—about the Empire and all that thirty years ago. Whether we took them seriously or not, Sapper and Buchan expressed—and expressed with considerable effect—ideas and attitudes to which we were very much exposed and which, on the whole, we found it very easy to accept. The virtues they extolled—cleanliness, manliness, modesty, the will to succeed, respect for constituted authority and what might be called clubability—were exactly the qualities our parents and schoolmasters strove, not without success, to develop in us; and if their attitude towards King and Country and the Empire on which the sun never set struck some of us even then as going a bit far, it too was part of the *Zeitgeist*, and I doubt if many of us were seriously disposed to challenge it.

The fact is—and I think we should do well to recognise it—that the Empire was only then reaching its zenith as a national cult. Lord Beaverbrook apart, people got less excited about it at that stage than when Kipling had been preaching the glories of our imperial mission thirty years earlier; but they also had fewer doubts about it. Its very vehemence makes it clear that Kipling's argument for Empire was addressed primarily to the unconverted—to those who believed, with Lord Derby, that the Queen had black subjects enough or those who felt, like Labouchère, that control of one people by another was immoral. But by 1923, when Buchan and Sapper began writing their novels, the process of conversion was virtually complete. By then nine Englishmen out of ten took the Empire for granted, regarded the process by which it had been created as a matter for pride and believed implicitly both in its durability and in its right to endure. The odd man out, moreover, was seldom a doctrinaire opponent of imperialism: the likelihood was, rather, that he was an eccentric like Lytton Strachey, concerned only with mocking the

shibboleths and pseudo-history (e.g. the Gordon *mystique*) in which the cult was so comfortably entrenched. And whatever the long-term effect of such capers, they had certainly not got through by 1930 to the public schoolboy or the man-in-the-street, for whom Britain's domination over a quarter of mankind was part of the natural order of things, to be questioned neither by itself nor by the lesser breeds for whose benefit it had been ordained.

It was in this mental climate that the implications of the first great change in the pattern of imperial relationships began to be understood in this country. As you know, the advance of the 'old' Dominions towards self-government had begun as long ago as 1850, and I think one can say that they had achieved the substance of dominion status by 1914. But it was still fashionable in 1914 to refer to their citizens as 'colonials' and to their parliaments as subordinate law-making bodies; and although their autonomy was scrupulously respected nobody seriously thought of them as having parity with the U.K. as members of the Commonwealth or as being entitled to follow a significant line of their own in international politics. Britain was still the 'mother-country' and they were still junior members of the family. The turning-point came with the war, whose effect on the situation was well described by A. L. Smith in his covering letter to the 1919 Report. 'If we take the Imperial position,' he wrote, 'we see that it has been for ever altered by the war; by the action of the Dominions in coming out to fight, not for us, but for the ideals common to us with them; by their determination to have a say in questions of peace or war without any diminution of their own autonomy. Some way or other we have to readjust to these new facts the future relations between Britain and the Dominions. Everything will depend on mutual understanding and sympathy.' And here the Master wound up with a question which I shall echo later. 'How is this possible,' he asked, 'without a public educated out of the term "Empire" and educated up to the vast potentialities of a World Commonwealth of British democracies?'

In the years which followed, as it happens, I rather think that the politicians were ahead of the public in recognising the need to readjust the pattern of Empire to the new facts. It is possible, of course, that Balfour's pronouncement in 1926 and the Statute of Westminster of 1931 owed something to pressure of opinion from Bolton and Bermondsey, but for my own part I am ready to argue with anybody who thinks it did. Yet somehow or other the inter-war period did

see a steadily wider acceptance and understanding of the new concept of Commonwealth embodied in these instruments—of Commonwealth as an association of free and equal partners, each with its own problems to face and interests to protect, and co-operating with the others (including the U.K.) on a wholly voluntary basis. This was the Commonwealth of which Hancock wrote so movingly in his *Argument of Empire* during the second war; and it was one whose make-up most of the people who mattered in this country had come to see—vaguely, perhaps, but none the less sincerely—as a matter for pride. The whole point about *Argument of Empire* lay, indeed, in the expression it gave to that pride.

Justifiable pride? I think it was, and I certainly did not hesitate to lend my tattered copy of *Argument* to the Americans who came my way during the war, many of whom seemed not to have heard that their King George was dead. Yet for all its virtues Hancock's Commonwealth suffered, of course, from at least one notable limitation: membership of 'the club' was restricted to Europeans only. If we except Egypt, whose ill-concealed colonial status may be regarded as having been brought to an end in 1936, the non-European units in Britain's vast overseas domain were still dependencies when the second war began, and there seemed little prospect that they would become anything else. Some progress had been made towards self-government on the parliamentary model in India, but elsewhere the trend had been, if anything, in quite another direction—towards the consolidation of authoritarian British control through the device known as Indirect Rule. In theory and up to a point in practice this device involved a sharing of power between British officialdom and native authority, and it would be idle to deny that it brought substantial benefits to the mass of the people who lived under it. The fact remains, however, that the progressive adoption of Indirect Rule between the wars was seen by the educated minority in Africa and elsewhere as an attempt to set back the clock rather than as preparing, or being intended to prepare, the communities concerned for autonomous modern nationhood. And should you be inclined to argue that this was nonetheless the aim, may one ask what you would have thought had you been told in 1937 that somebody in one of those splendid West African costumes would be facing the photographers along with the other Commonwealth prime ministers a mere twenty years later? The idea might not have shocked you, but I think you will agree that it would have surprised you. It probably

would have surprised you, for that matter, to be told in 1937 that in Burma, Malaya, Ceylon, the Sudan, and West Africa, as well as in India, men were in fact aspiring to self-government and the end of colonialism.

Yet of course they were and, by the time Hitler invaded Poland, nationalist movements had taken organised shape in all these territories. In general their members belonged to the educated minority, and it is by no means stretching the truth to say that they were moved by ideas taken over from the West as much as by native tradition and prejudice. They did not seek, as the Mahdi had done, to evict the alien ruler in order to restore the old indigenous way of life—to get back to an essentially African past.

On the contrary, their aim was to transform society as well as liberate it, and the most consistent theme in their propaganda was that British rule was in fact impeding social progress. When it came to the point they were ready enough to present themselves as revivalists drawing inspiration from a golden past, but on the issues that mattered their philosophy was essentially forward-looking. It was no part of their programme that colonialism should be destroyed to make way for the restoration of a conservative native feudalism: their aim, rather, was to establish, in the stead of both, rule by a new, progressive managerial class capable at once of working through democratic political institutions and of 'guiding' the people, by reason of its superior know-how, to a materially and spiritually richer state of life. They have been described, in fact, as L.S.E.-type radicals, and if its author intended this description to be derogatory let me hasten to say that I do not repeat it in that spirit.

What was the British reaction to these emergent nationalist movements? At home, as I have suggested, very few people knew that they existed, and those few were probably amused rather than disturbed by them. But in the colonies themselves the reaction was much sharper than this, and its nature can be expressed in two words—distinctly unsympathetic. Even in India, where Viceroy after Viceroy made pronouncements pledging Britain to a policy of gradual advance towards self-government, it would be idle to pretend that the active protagonists of self-government—the followers of Gandhi and Nehru—enjoyed the emotional sympathy of British officialdom before 1939. After every allowance has been made for individual exceptions the fact is that British colonial administrators as a class at that stage tended to see the educated nationalists in Asia

and Africa as ungrateful, rootless, bumptious and tiresome trouble-makers, difficult to tolerate and impossible to like, self-seekers with no real claim to represent anybody but themselves. 'What gives you the right to say that the Sudanese want self-government?' 'The fact that we speak for the people, for the nation.' 'Nonsense, you speak for yourselves alone, and you know less about the people and their needs and aspirations than I do—I, who have lived and worked among them and know what it is to command their confidence.' Such was the gist of a conversation in 1942 between the Civil Secretary of the Sudan Government and a delegation from the Sudan Graduates' Congress, led by a man whom I afterwards came to know as an intimate colleague and friend; and I should think it typical of exchanges which took place all over the Empire round about that time.

In recalling this I am not wantonly raking over the ashes of a dead past, nor do I wish to over-stress, as fellow-travellers are apt to do, the illiberal side of pre-war British colonial policy. My own instinct, indeed, is to think how well the British ruled the Sudan in the good old days, and I am not ashamed to admit it. I do think it important, however, that we in Britain should remind ourselves what Asian and African politicians now in power were up against when they began beating on the nationalist drum a mere generation ago. They are often told today that in the event everything has followed a predestined course and that to understand the true nature of British imperialism they have only to read Burke and Durham and forget what the District Commissioner said in 1937. There are times, indeed, when I have said something like this myself, and I still think it legitimate to argue that when things came to a head the tradition initiated by Burke and Durham played no small part in recent events. But having argued this, one must remember that from the standpoint of the Asian and African politicians what the District Commissioner said in 1937 was—and still is—of vital significance. It is an article of faith with them that Britain has transferred power reluctantly and under compulsion, and that the dynamic factor in the process has been their own skill in confounding the District Commissioner. For them independence is something which has been fought for and won, and few things irritate them more than the complacent British habit of regarding it as having been given.

What the outcome of the 'struggle' for freedom would have been had there been no second war is, of course, a matter for speculation

which need not concern us, the fact being that there was a war and that it affected the situation fundamentally. In the colonies its immediate effect was to intensify nationalist pressure for concessions, partly as a reward for colonial assistance in Britain's war effort and partly as evidence of her repeated claim to be fighting above all else for the principle of freedom. Few concessions were in fact made while hostilities were proceeding, but a number of promises and half-promises were given which, together with the establishment of UNO and its attendant agencies, put the various nationalist movements in a far stronger position in 1945 than they had reached six years earlier. Meanwhile there had emerged in Britain itself a new sense of military and economic weakness, leading on the one hand to an intense preoccupation with the tasks and problems of reconstruction at home and on the other to a recognition of the need to cut down commitments abroad. For these and other reasons the British people found themselves in a mood which contrasted sharply with the back-to-Blighty outlook of 1919—a sober mood, yet one in which a surprisingly large number of them felt that the time had come to get on in earnest with creating a brave new world. They were mainly concerned, of course, with having it created at home, but there was enough idealism about to make the moment unusually propitious for a liberal approach to Imperial problems. In this state of mind they returned Labour triumphantly to power, thereby setting the scene for a revolution as decisive and many-sided as any in British or, for that matter, European history.

In the field of Imperial affairs the revolution got under way with a rush: within three short years Burma, India, Pakistan, Ceylon, Israel and Jordan had become independent—three of them as members of the Commonwealth and three of them outside it. In each case (except, perhaps, that of Ceylon) nationalist pressure had been a prominent factor; yet in each case (except that of Israel) it had made itself effective in the final phase without recourse to arms. Whether given or taken, power had been transferred in a civilised and peaceful way; and insofar as it is necessary for our morale to take credit I think we can fairly take credit for this. For myself, however, I am inclined to think that Britain's real claim to merit in those exciting and harassed post-war years lay in her deliberate adoption, *ahead of compelling nationalist pressure*, of a policy aimed at hastening the economic, social and political development of her other colonial dependencies—a policy which could not fail to strengthen

their demand for self-government and which was specifically aimed, indeed, at clearing the way for its eventual fulfilment.

To most of us the fact that this has been the policy since 1946 or thereabouts seems self-evident, and the oddity is that anybody should bother to dispute it. But in fact the explanation is simple and is to be found, I suggest, in the implications of the word 'eventual'. The essence of the new policy was that power was to be transferred when—and only when—the territory concerned was sufficiently 'developed', economically and administratively, to be 'viable' as an independent state; and the British assumption was that in general this process, no matter how diligently hastened, was bound to take time. Before I went out to Khartoum in 1947, for example, I was told on very good authority that the British could be expected to remain effectively in power there until 1965, the earliest date by which young men trained in my College (then just beginning to function at the university level) could hope to be ready to replace British officials in the higher reaches of Government service. Plans were already on foot for the establishment of a legislative assembly and the inclusion of non-official members in the executive council; but even for the authors of these plans 'preparing' the Sudanese for self-government meant training them to be efficient administrators by British standards, and this could hardly take less than a generation. Looking back, I am bound to admit that this was roughly how I felt about the matter myself; but it doesn't take much hindsight to recognise now how silly we were to expect the Sudanese to see it that way. Even without encouragement from across the border it was inevitable that they should believe that British talk of gradualism was no more than a smokescreen behind which the British were planning and working to maintain their mastery indefinitely. In their view, in fact, it wasn't a question of persuading the British to hurry on with something they had already decided to do: on the contrary, it was a matter of compelling them to do something they had no intention of doing—and of compelling them to do it quick.

In these circumstances it did not take the British long to have second thoughts about gradualism, and I would say that Whitehall had decided as early as 1951 to hurry on with preparations for the grant of full responsible government (except in defence and foreign affairs) to the Sudan, and that Great Smith St. had reached a similar conclusion with regard to the Gold Coast, Nigeria and Malaya. By this time, or pretty soon thereafter, the point of emphasis

had shifted, and on the British side the criteria of readiness for self-government had become political rather than administrative. Instead of asking whether the peoples concerned had the administrative experience necessary for the efficient management of their own affairs, British officials and politicians were beginning to concentrate on prompting them to resolve their own internal conflicts and so to shorten the period in which independence might be granted without a repetition of what had happened in India six or seven years earlier. It might be said, in fact, that from 1952 onwards the central object of British policy in these territories (and in the West Indies) was no longer to divide and rule, but to unite and liberate. In the Sudan this objective was reached, by a somewhat unexpected route, on January 1st, 1956. It was reached in Ghana in March this year, and now Malaya has been added to the list. In the West Indies, of course, prospects are bright; and although in Nigeria much patient negotiation still seems to be necessary before effective federal unity is assured, regional self-government is an established fact and with any luck federal Nigeria will be a Dominion by 1960.

But towards what end, as the process of emancipation thus enters briskly into its third phase, is the Commonwealth itself moving—transformation or disintegration? I have a feeling that we in Britain are apt to dodge the question, or at best to peer at it through a haze of more or less uneasy optimism. What has happened before, we like to think, will somehow happen again. The heaven-sent formula which has combined unity with diversity through the free association of equals in the past will surely continue to work in the future. The new Dominions may differ from the old, but they also have much in common with them and with us, and in any case can they doubt that they have more to gain than to lose, politically and economically, from continued membership of 'the club'? To be sure, the recent upsurge of 'anti-colonialism' has been disquieting, but is it too much to hope that this is only a passing phenomenon which will die away when the special difficulties (e.g. Suez and Cyprus) largely responsible for it have been resolved?

Having posed the question, I must say at once that I am not going to try to answer it myself, at all events directly. The most I can do is to draw attention to some of the factors on which the answer depends and to say a few words about them.

The most obvious thing about the Commonwealth today, of course, is that it is *multi-racial*. It would be easy to make too much

of this, and we certainly should not forget that even when the club was restricted to Europeans only it wasn't exactly a homogeneous body. But widely though they may differ from the inhabitants of these islands the Afrikaners and the French Canadians are not separated from them by the factor of race; and deplore it how you will race gives greatly added force to the other factors—language, culture, religion, the memory of past conflicts and so on—making for diversity within the Commonwealth. It is unquestionably the dominant fact behind anti-colonialism—behind the anti-colonialism, that is, which expressed itself so freely in the Afro-Asian Conference at Bandoeng. Although they spoke many different languages and subscribed to all the main religions, the representatives of all the countries assembled at Bandoeng were conscious of having one thing in common: they were not European, and they had all suffered from European imperialism in one form or other in the past.

This leads on to three related points, all of which strike me as being important. If, first of all, we would seek to strengthen the attachment of the new Dominions to the Commonwealth, I think we would do well to refrain from calling it—or even thinking about it as—the *British* Commonwealth. I am not sure, for that matter, that this habit goes down particularly well with Afrikaners or Australians nowadays, but there can be no doubt whatever about its effect on Indians, Pakistanis and Sinhalese. Quite apart from the fact that it makes it even more difficult for them to explain their continued association with the Commonwealth to their unattached Asian and Middle Eastern neighbours, they inevitably see it as a reminder—indeed, as an expression—of the old attitude of ownership and superiority which they found so detestable about colonialism. They recognise, as everybody must, that Britain is still the central unit in the Commonwealth, but for them the Commonwealth itself is essentially an international association in which leadership by a dominant Power can have no place.

Whatever happens in the future, secondly, we must be prepared to see the Asian and African members following a distinctive line of their own in Commonwealth and international affairs. Within the club they will tend, I believe, to act as a group: outside it their instinct will be to get together on as many issues as possible with the other Bandoeng Powers. It was something of this sort, I imagine, that the Prime Minister of Pakistan had in mind when he said on his return from Bandoeng, 'we have our own Commonwealth now';

and it is something of the sort, clearly enough, which explains the current tendency towards neutralism in most of the countries concerned. Irrespective of the strength of their own communist parties they are reluctant to have it thought that membership of the Commonwealth means, in their case, adherence to the Anglo-American bloc, and we must therefore expect them to flirt rather more freely with the Russians than we ourselves think proper or wise.

Thirdly, we must recognise that at this stage of its evolution the Commonwealth is beset by many 'special difficulties' which, until they have been unravelled, could well evoke the racialism and anti-colonialism of the Afro-Asian members every bit as effectively as did last year's escapade in Egypt. The Cyprus problem, for example, is still very much with us; and even more to the point, perhaps, there are the problems of East and Central Africa, where Britain's position as the metropolitan power is more complicated and where the emotions of India and Ghana are directly involved. Here, oddly enough, vehement anti-colonialists are actually urging the Government to *defer* the transfer of power—i.e. to withhold it from the European minority now so that it might be transferred to the African majority later, when the Africans are ready to hold it against all comers. Whether such a course is appropriate, or even practicable, is a matter I would rather not discuss now; but the fact that it has been mooted—and this by well-informed and sincerely liberal observers of the African scene—undoubtedly underlines the dilemma confronting British statesmanship in this part of the world. And the worst of it, of course, is that no matter what happens Britain is going to be held responsible and a strain is going to be imposed in one way or other on Commonwealth relations.

Nor should we forget those other Commonwealth problems, for the working out of which Britain no longer bears direct responsibility: problems such as the dispute between India and Pakistan over Kashmir and the *apartheid* question in South Africa. Much as they differ in kind, these both illustrate one of the inherent difficulties in Commonwealth relations—the difficulty Britain has in becoming effectively disengaged from the national politics of her Commonwealth partners. As I have said, it is no longer a British Commonwealth, but it remains one in which the U.K. has an extremely—at times embarrassingly—prominent place. It is not too much to say, indeed, that the Commonwealth exists because, and only because, its diverse members are all linked, for historic reasons and by

bilateral economic and other ties, with Britain. For each of them, therefore, Britain's attitudes and policies are of peculiar importance, even when the issue involved is, strictly speaking, no concern of hers. Everybody knows, for example, that the logic of Commonwealth constitutional theory makes White Australia no business of hers and that hostile British comment on this fundamental feature of Australian national policy would infallibly put the cat among the pigeons down under; yet it is easy to imagine circumstances in which the absence of such comment could be construed as unfriendly in New Delhi, Colombo and Karachi.

The fact is, of course, that many of mum's children now have their own latchkeys and that it is by no means easy, things being what they are, for mum to agree with equal conviction and sympathy with them all. When they quarrel among themselves she can try to be neutral, but she may often find that neutrality is not enough. Successive British Governments have tried hard to be neutral over Kashmir, but whether their efforts have given unalloyed satisfaction in either New Delhi or Karachi seems distinctly doubtful. As for *apartheid*, is it remotely possible for any British Government, Tory or Labour, to follow a line equally acceptable to India, Ghana and the Union of South Africa? Obviously it isn't—so obviously, indeed, that some in this country would have us grasp the nettle and declare our opposition to *apartheid* in all its aspects. In the long run it may come to that; but if it does the corollary might well be South Africa's secession from the Commonwealth—and who, one might ask, would be the better off for *that*?

This brings me to the heart of the matter, to the point of trying to consider what the Commonwealth in fact is and whether, as such, it is worth preserving. It is, as I have suggested, essentially a group of countries whose common links are primarily, if not entirely, the product of their continuing historic association as individuals with the United Kingdom. The continuance of this association is attributable in part to the influence of sentiment and habit, but it is also sustained by a network of very real common interests. Thus the Commonwealth is not an economic unit, but all its members (except perhaps Canada) have close economic ties with the U.K., which, Common Market or no Common Market, are unlikely to disappear in the foreseeable future. It is not a financial unit, but all its members (again excepting Canada) belong to the Sterling Area and do much of their international financial business in London. It is not a

military alliance, but most of its members are parties with the U.K. to regional military pacts and are strongly influenced by what might be called British military doctrine. It is most emphatically not a cultural unit, but all its members seem to regard the U.K. as the best training centre for their postgraduate students, and all have political and legal systems in the shaping of which British ideas have played a vital part. These ties may become weaker as time passes, but they exist now, and for my own part I find it hard to be patient with the masochism (it is not too strong a word) which seems to impel certain people in this country to deny their importance and to suggest that the Commonwealth is nothing but a myth in the minds of elderly romantics unwilling and unable to face the facts of mid-twentieth-century political life.

Yet if the links holding the Commonwealth together are tougher than the croakers would have us think, the fact remains that it is not a unit, but a loose informal association of independent states whose common ties are balanced by extremely wide differences in outlook and interest. To attempt to make it more than this—to build it up, for example, into a Third Force holding the balance between East and West—would be to cut across its basic character and to invite disaster. 'Commonwealth,' as Radhakrishnan said in 1955, 'means for us complete independence and informal association, sharing of ideals but not of allegiance, of purposes though not of loyalties, common discussions which lead to better understanding of our problems and not to binding decisions which restrict the independence of member states.' This is an admirable definition, and having regard to the emphasis it puts on the independence of the members and the informality of their association you may feel that what it describes is too ineffective to be worth preserving. Yet in fact it is precisely because the Commonwealth is like this that I, for one, believe it to be most emphatically worth preserving. Here, by an accident of history, we have a group of highly diverse states which, for all their diversity, find it possible to be associated together and to seek mutual understanding through the common discussion of common problems. Unlike the communist bloc it does not consist of satellites obediently reflecting the ideology of a central planet: on the contrary, it is a truly international association, both in its diversity and its regard for the national integrity of its members. Yet unlike other international associations (more especially UNO) it avoids the mistake of conducting all its business formally and in public, under

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conditions in which the delegates feel bound, for the benefit of the boys back home, to talk to each other in the most abusive possible terms. The general public has little idea what goes on at Commonwealth Prime Ministers' Conferences, and the cynical might say that this is just as well; but given the peculiarities of the contemporary political climate we have good reason to suppose that they are an infinitely more appropriate vehicle for the transaction of international business than, say, the UN Assembly or the Security Council.

A truly international association endowed with admirable machinery (by no means confined to Prime Ministers' Conferences) for the transaction of international business: that is how I like to think of the Commonwealth, and it is in fact because I see it in this light that I would be sorry to have South Africa leave it. Embarrassing though the differences in outlook between South Africa and the new Dominions are, surely it is all to the good that they should be discussed from time to time at Commonwealth conferences rather than that the parties to them should have no option but to snarl at each other in the headier atmosphere of the United Nations Assembly. Things being what they are, countries like India and Ghana are bound to be bitterly critical of South Africa, whether they all belong to the Commonwealth or not. But if all three continue in the Commonwealth the odds are that they will snarl at each other less and listen more, and there is at least a chance that the consequence will be a just and peaceful solution of South Africa's terrible problem. Only one thing is certain: no such solution will be found unless the nations directly concerned can be brought together to discuss the problem in a reasonable atmosphere; and I see no chance of this if in fact they leave the Commonwealth.

Be this as it may, I believe that in general the Commonwealth has a very real contribution to make to international understanding and world peace, and for this reason I most earnestly hope that it will survive and that the new nations about to be added to it will join an organisation with an enduring role to play on the international stage. Whether this hope will be fulfilled remains to be seen, but I see no reason to be dreadfully sceptical about it, nor would I have any part of the fluffy romanticism which is so often the sceptic's last refuge. Obviously, however, the Commonwealth's preservation must not be taken complacently for granted, least of all by us in this country. Britain created the Empire out of which the Commonwealth has grown; and I will have given this talk entirely in vain if

I have failed to make the point that the attitude of the other members of the Commonwealth in future will depend very largely on Britain's attitude to them.

It will depend very considerably, of course, on the policy and behaviour of the British Government; and although a great deal could be said in this connection it will be enough, I think, if I stress three central points. First, there must be no turning away from the course embarked upon by the Labour Government in the years immediately after the second world war. For better or worse Britain is committed to a policy of colonial emancipation, and there is no room for second thoughts about it now. Providing due regard is paid to local conditions, indeed, I would say that the sooner the process is completed the better. Secondly, I think that the U.K. Government must aim at being able to provide the new Dominions with generous financial and technical aid on terms which their Governments might reasonably be expected to find acceptable. True, a great deal of sentimental nonsense has been bandied about on this subject recently, and I would like to emphasize that in my view the difficulties of carrying out an effective overseas investment programme on the scale proposed by Professor Blackett last week can be all too easily under-estimated. Having said this, however, I am bound to add that it would be most unfortunate if British money were made available to Ghana and the rest solely on bankers' terms. Thirdly, and equally briefly, I would like to make the point that one of the first conditions of good Commonwealth relations in the new era must be a new look in the Commonwealth Relations Office, which with the best will in the world I can only describe as ill-equipped at present to succeed the Colonial Office as our main official link with the African and Asian Dominions.

Lest you should think that I am making too much of what must happen at the Government level, however, let me hasten to add that the future of the Commonwealth will also depend on the outlook and behaviour of the British citizen. The influence of public opinion on government policy apart, it should be borne in mind that every year thousands of visitors from various parts of the Commonwealth come to Britain and thousands more leave this country to travel or work or settle overseas. The innumerable contacts thus brought about at the human level have a profound bearing on Commonwealth relations, whether for good or ill. Speaking as an Australian, I hope without offence, I would say that the stranger within your gates gets

treated pretty well; but he runs up against a lot of ignorance, and ignorance can often play havoc with good intentions. This brings me back to what A. L. Smith said in 1919: 'Everything will depend on mutual understanding and sympathy. How is this to be possible without a public educated out of "Empire" and educated up to the vast potentialities of Commonwealth?' People understand each other better when they know each other better, and I don't doubt for a moment that it would make for better Commonwealth understanding if people—ordinary people—in this country knew more about the Commonwealth and what is going on therein. Here is a task in which many can play a part; and it is especially a task, I suggest, for agencies working in the field of adult education.

NEW OBJECTIVES FOR ADULT EDUCATION

by *Brian Groombridge*

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This article argues that adult education will advance not by asking introspective questions like 'Who should our students be?' and 'How long their courses?' but by looking at the contemporary problems of our society and considering what part adult education can play in solving them. A grant from the Nuffield Foundation has enabled the National Institute of Adult Education to conduct an enquiry into the relevance of adult education to increasing leisure, with particular reference to retirement and the leisure of an ageing population.

ADULT EDUCATION AND TECHNOLOGICAL PROGRESS

Anxiety is not the exclusive preserve of the Twentieth Century poets and novelists. When research workers fully explore the *angst*-ridden literature of recent years, the thorough ones will include the writings of British adult educationists in their surveys. As the spring editorial of ADULT EDUCATION observed:

'It is scarcely too much to say that all the major works—and they are not many—that have appeared in this country in the last ten years have been commemorative or filled with a backward-looking nostalgia. There still seems to be a widespread assumption that hope and willingness to experiment beyond earlier patterns of service and relationship within our own community are heretical. It is the kind of assumption that leads people to deride Danish Folk High Schools, and be witty in a "U" manner about American extravagances.'⁽¹⁾

However, compared with only a few years ago, when the pages of *Highway* expressed a more general malaise by rehearsing the WEA's Mid-century Blues, there are signs of a quickening; concern with apathy and pathology have largely given way to an awareness that a new vision for adult education is possible. For this inspiration it would be unwise to await the coming of a Mansbridge II. The inspiration is likely to inform many people in many places at the same time, because adult education will become much less a minority crusade and much more a service related in numerous ways to the texture of our social life. Adult education will progress in the coming decades because society as a whole, and not merely segregated sections such as the underprivileged, will create problems needing the co-operation of various forms of adult education in their solution. Hitherto, it has been possible for society to blunder on, leaving it to

a small demi-chorus of devotees to intone eternal truths about education for life, and adult education for all. The system has worked, more or less, while ignoring their testament. But not for much longer. Industry complains increasingly that its recruits are insufficiently educated. Its demands will be met by prolonging the education of young people. As industry and commerce are slowly transformed by adopting automatic methods of organisation and control, transferring the soul-destroying jobs in factories and offices to machines and servo-mechanisms, so the need for skill and more skill will intensify. Workers and managers at all levels will need imagination and adaptability. No one will be able to draw on a deposit of training or learning, salted down for good in the early years. Everyone will have to learn continuously in order to cope successfully in a world which will be marked more than ever by rapidity of change. The 1919 Report observed that:

'Technical education has, unfortunately, only defeated its own object by the narrowness with which it has been conceived and carried out . . . in aiming too exclusively at increasing the economic efficiency of the producer, it has not achieved this object with complete success—because technical efficiency is primarily dependent on qualities requiring for their growth opportunities of expression which cannot be adequately provided within the range of purely technical "studies".'(2)

This was profoundly wise, but it was ignored; a country complacent of its industrial pre-eminence thought it could afford to ignore it, especially as a multitude of the jobs in industry and commerce were so humdrum that to talk of the growth of the qualities needed to perform them seemed fanciful. The strength of our political and economic competitors is so obviously a reflection in part of their educational superiority that technical education now excites official opinion almost as much as defence, to which it is related. Although Governments think it enough to respond to the blatantly urgent crisis by spending more money on this traditionally narrow type of education, progressive industrialists are realising that it pays to liberalise. Foremen and executives find themselves, at the firm's expense and initiative, imbibing the humane values transmitted by the residential colleges and the Universities. The Regulation barrier which separates Further from Adult Education is already much circumvented, especially by non-residential centres and residential colleges, and presumably it will decompose completely in time. The thinking typified by *Liberal Education in a Technical Age* is being

so widely emulated that it must in time find itself embodied in the curricula and reflected in the atmosphere of our technical colleges.

Technical progress, coupled with economic need, will endow adult education with an entirely novel status. Instead of being a marginal utility attracting more lip-service than grants, it will have to move nearer the centre of provision, and, because its connection with productivity and the National Income will be clearer than ever before, the Treasury and public opinion will probably endorse this promotion. Adult education will begin to realise its limitless potentialities by resolutely abandoning introverted worries about who it is for—workers or middle-class, educationally equipped or deprived, ceasing its internecine wrangling over whether it is a movement or a service, and, by implication, ridding itself of its traditional and totally inappropriate concern with standards.

This is not to say that there is not a proper way of being concerned with standards—there is. We ought always to ask: Are we doing as well as we might in this situation and with these people? This will sometimes amount to much the same as the question: Is this series of lectures a reasonable replica of an intra-mural course? Hitherto we have tended to equate these two questions and so have succumbed to the treacherous tautology: Adult Education consists of 24-week or 3-year courses of meetings lasting $1\frac{1}{2}$ or 2 hours each; the great majority of people, probably 98 per cent of them, are not fitted by nature or nurture to benefit from such courses; therefore (however much we may regret it, etc.), adult education can never appeal to more than a select minority of the population. This might be called the fallacy of 2 per centism. We have devised a sieve which will only let through peas of one size—and then complain that the others are inedible. Coolie Verner has some provocative and apposite words here:

'The concept of standards is completely unrealistic and has no bearing on adult education. It has been tailored from the whole cloth out of the context of education without any relationship to the basic function of education. Standards are a purely artificial administrative tool now used as an attempt to regulate the educational process . . . they camouflage administrative inability to use a creative and dynamic approach to the continuous education of adults.'(3)

'Creative' and 'dynamic' may be overworked words in the American vocabulary; they are certainly neglected processes in British practice. In Britain, the concern for standards has not been a screen

for dull pedantics—it was a necessary ingredient in the strategy to persuade the Universities to join the partnership of Labour and Learning. But we make a grievous mistake if we assimilate all adult education to extra-mural work and its imitations. The contribution of the Universities should be one band, and an important one, in a spectrum of activities all concerned with raising their standards in the sense that all are trying to improve and progress. Verner continues:

‘All adults need continuous education regardless of the level of their previous educational experiences and within every community there will be representatives of all levels.’

Lyman Bryson says simply:

‘Every person has some excellence in him, and it is the chief purpose of liberal adult education to find and develop it.’(4)

This is the democratic secular equivalent to the Society of Friends belief that there is something of God in every man and that the art and science of human relations consists in entering into dynamic (yes, and creative!) contact with that something.

It is no accident that these quotations are both from American writers. Just as Danish practice largely inspired the principal post-war development in British adult education—the founding of many new residential colleges—so the philosophy and experience of America (and Scandinavia, still) can help us to define our new attitudes and stimulate us to find the appropriate techniques and forms of organisation to match these attitudes. Apart from their optimism about the future of adult education, the writings of our American colleagues are perhaps most striking for the identification which they assume between the aims of adult education and the most progressive objectives of their society generally, so that their activities are seen as contributing directly to the fulfilment of the American dream. We have been pushed, or have sometimes willingly taken ourselves to the sidelines, haunted by the uneasy apprehension that our work was good for the few but ultimately of little consequence or, alternatively, we have compensated by enjoying salt-of-the-earth status, gazing with condescension on the unredeemed 98 per cent and hoping or pretending that this select minority would leaven the lump. Contrast that with Lyman Bryson’s approach. He begins his Fund for Adult Education lectures at the University of Wisconsin with these words:

‘Adult Education is a new name for the oldest of American dreams; the betterment of one’s self. It began with the first people who set foot

on this soil from Europe. They came here with the idea that America was a place in which men could not only be free but could also build for themselves a society in which they could be as great as they had the power to be. This is the oldest of the American dreams, and the term adult education means only that we now have special ways, rational ways, self-conscious ways of going at the job.'

What we have to learn from this is not, of course, the content. The British cannot easily romanticise themselves or their country. We do not use the adjective 'British' with the ease and significance with which the Americans employ 'American'. Where we have simply Associations or Journals, they have American Associations and American Journals. We can, however, learn from it that adult education must identify itself with the tasks of its society and then translate those tasks in terms of the people concerned. With this kind of philosophy at our back, it should be possible to look at our society, and see what problems it faces, and then ask What can adult education do in this situation? What resources can it draw on? What new methods must it devise? These extraverted questions are the ones we should ask; not, Who ought our students to be? but What can we do for all people and for ourselves?

LEISURE AND ADULT EDUCATION

The use of electronic techniques and atomic power in industry will not only make greater demands on the resources of its personnel, it will also return to them increased leisure. Although the increase in leisure will be piecemeal and the distribution of it uneven, that there will be an increase seems reasonably certain and our educational system should not find itself unprepared. The first Act limiting working hours was passed in 1833 and by 1860 the working week was 60 hours long. Now a 46-hour week is normal, and the TUC is aiming to bring it down to 40 hours. In the United States, with something like our own economy in a hot-house, the 40-hour week already looks dated. 45 per cent of American office workers put in less than 40 hours a week (not counting coffee-breaks); the United Automobile workers will press for a 32-hour week next year and in 1959 the United Steelworkers will ask for a 6-hour day. Industry is gradually adjusting itself to the fact that human energy is 480 times more expensive than electricity. Before J. Lyons & Co. introduced the Computer LEO into their offices at Cadby Hall, 150 tea-shop manageresses spent a great deal of time writing out orders to be dealt with by an overworked ordering department, putting in con-

siderable overtime to keep up with the load. In the wage accounts section, 37 full-time clerks and their supervisors, laboriously and tediously handled the wages of 10,000 employees. LEO now looks after these and many more operations for Lyons and other firms. This is clearly the trend. It does not mean, as Mr Landon Goodman warns us(5), that we are about to implement René Clair's vision in *A Nous La Liberté* (1931), in which raw materials go in at one end of the factory, gramophones go out at the other, while the workers fish and dance nearby in a proletarian fête champêtre. For some years, rising prices and rising standards of what are considered minimum physical requirements in a home, have countered the effect of a statutory shorter working week. Leisure for the beneficiaries of the first Factory Hours Act was a brief period in which to make some physical recovery. In the first decades of this century, leisure has achieved value for its own sake, commonly valued and enjoyed more than work; it is the object of work, the most real part of life. The future status of leisure was remarkably anticipated by Delisle Burns as long ago as 1932. His study did not wear the worried look of the do-gooder. He did not write, as almost everyone else did, as though leisure, always other people's of course, was a problem; it was to him an opportunity:

'We are at the beginning of a new age in which man and woman will live a whole life, both in work and leisure, and will not divide time into the objectionable and the insignificant—work you hate to do and leisure you need not do anything with.'(6)

The democratic implications were clear to him: 'There is now a possibility of a new type of civilised life, not dependent upon a leisured class but arising directly from the leisure of those who work for a living.' The realisation of this possibility depends not only on improved education at school; it is impossible without education throughout life. Does all this imply that we should refurnish that shallow old slogan: 'Education for leisure?'

It was a popular cry after the war when adult education was expected to put some moral and intellectual stiffening into a welfare state which would be otherwise indistinguishable from Cockaigne. When the new dawn turned into a watery sun, and the visions of the future dwindled into the usual handful of half-loaves and half-truths, the slogan began to look a little silly: the men had not returned from the war clamouring in their millions for a peace-time continuation of ABCA. This disappointment should not make us forget the

tremendous increase, quantitative and qualitative, in the amateur musicians, painters, photographers and film-makers, as well as the way in which all the post-war expansion of provision has been taken up (see p. 174 this issue). But it should warn us not to expect any kind of transformation scene. Apart from the objective knock which 'Education for Leisure' took from the Cold War, and from the drive to produce more, compete more, or die, it was also undermined by its own superficiality. Adult education has perhaps been insufficiently interested in pleasure, and too puritanical in its attitude to recreation, with sometimes the suggestion that anyone not attending a tutorial must be up to no good. Even so, it was right to resist the suggestion that it was one pastime among many, or a device for increasing people's appetite for different kinds of distraction. The ponderous slogan 'Education for life', does at any rate remind us that we are concerned with the values underlying every aspect of existence, though it is too prone to forget the legitimate hedonism which might be conveyed by 'Education for happiness'.

No, as Delisle Burns correctly projected, the new leisure will be an opportunity to create a new civilisation, in conjunction with the new work, with both work and leisure involving more of the personality—responsibility and imagination, as well as intelligence, skill and adaptability. 'Education for leisure' is a fair statement of *one* of the principal aims of adult education, providing the concept of leisure is upgraded. While admitting that ability to utilise this leisure will be unevenly acquired, it would be imprudent to prefigure the nature of it in the categories of the past. As F. le Gros Clark has noted:

'Some writers and educationists believe that they will have to wait until the influence of the old cultures civilises the masses. The insurgents will absorb at last all the values and arts of those whom they have overrun. We are not sure if this ever really happened, even in the classic case of the Greeks and Romans. A social fusion took place and gave rise to a culture that was recognisably springing from both parental stocks. In these modern times, we cannot say what will emerge from a democratisation of leisure and a levelling of incomes.'

It seems clear that popular arts using the mass media are likely to remain a principal feature of this new culture, and adult educationists need urgently to decide where they stand in relation to them. Most theorising among people of advanced education about these arts is a sad mess of snobbery, misapplied sensibility and sheer misunderstanding. People delight in being told how wicked the

world is, and it is too easy to set heads nodding with moral fervour against the commercialised entertainments of them, the masses. Educationists are very prone to this. In music appreciation, for instance, if popular music is admitted to have any right to a hearing, it is only as a stepping stone to better things. The chief defect of this weaning approach is that it prevents the critical analysis of the specific kinds of excellence of which popular art is capable, inhibiting the application of its own standards. This attitude assumes that popular art is a consequence of miscegenation between fine art and folk art, when it is neither. It is the legitimate child of the technical revolution of mass communications. Sometimes it is a well-bred child, at others a delinquent. If those who bring the pre-Lumière, pre-Marconi categories to their thinking of their non-thinking about contemporary culture are right, then those of us who enjoy Monteverdi, Vivaldi, Ben Nicholson and Giacommetti, ought not also to enjoy Bing Crosby, Danny Kaye, Doris Day or the Goon Show. Which is ridiculous.

The more cynical purveyors of mass entertainment can powerfully scorn and discredit anyone who attempts to discriminate between the good and bad in what they offer. The highbrow who writes off mass culture—Butlins and soccer, as well as Tommy Steele and 'Have A Go'—just because it is *mass* culture, leaves the way open to the vultures of our day. The adult educationist must have no truck with this unholy alliance of aesthete and philistine. Perhaps we need only to remember Delisle Burns' caution: 'Leisure is a favourite subject with preachers; for all preachers know what other people ought to do.'

We must also guard against the temptation to oversimplify by seeing only some of the debilitating effects of the mass media on leisure. Consider this quotation from C. E. M. Joad's book 'Decadence', since it expresses a very common point of view:

'As the machines take over an ever larger share of the task of production, they will leave us an even larger amount of leisure . . . so that the citizen of the future, assured of comfort and a competence in return for three or four hours machine minding a day will, if present tendencies are a trustworthy indication, increasingly delegate to machines the business of entertaining him during the remaining ten or twelve.'

All we need is a machine to watch the telly for us. Dr Joad would probably revise his opinion today, when, for instance, radio and the gramophone have directly encouraged the formation of skiffle groups

all over the country: because of the mass media, the young make their own music and there is a boom in guitar sales! If, as people fear, the mass media do moronise a population, one would expect to find the disease most rampant in the U.S.A. It is no surprise to find that of the country's 46 million homes, 39 million have television and that each family averages five hours 26 minutes viewing a day, but it is much more startling to find that in 1954 the 'do-it-yourself' business was worth 3½ million dollars, that 35 million Americans spend 45 million dollars going to classical music concerts (compared with 37 million paying 40 million dollars for watching baseball), that Americans spend about as much on flower seeds and potted plants as they do on cinemas and theatres. The popularity of fishing is notorious—25 million licences in 1954. It is estimated that 35 million amateurs and 55 thousand professionals own over 60 million cameras. One in five American homes has some kind of carpentry shop with a power tool. Nearly a tenth of the American national income is spent on leisure, compared with 3 per cent in 1909, and by no means all that goes on opium for the people. Despite or because of the mass media, leisure is becoming more active. Is adult education ready to co-operate with this trend?

ADULT EDUCATION FOR AN AGEING POPULATION

'Old men ought to be explorers.'—T. S. ELIOT.

Increased leisure is not just a prospect: it is here now, the double-edged privilege of the elderly and the retired. In this connection, it is justifiable to call leisure a problem. Le Gros Clark writes:

'Just as there is all the difference in the world between an "effective demand" for food and the mere need for food, so there is a vast difference between "effective" leisure and the idle time that could become only a tedious vacuum. "Effective" leisure is obviously the leisure of a man who has the means to enjoy it. Clearly an unemployed man in the thirties, a young girl earning £2 a week and many retired men of today have leisure on their hands that is distinctly not effective. A man's income must be sufficient for his needs in this respect as well.'(7)

It is not just a question of income, of course; the means to enjoy leisure are as much personal as financial.

In the '30s, adult education did what it could for the morale of the unemployed; it faces a similar situation today. Just as the pre-war response led to a permanent, not merely a transitory, growth in adult education—the South Wales Educational Settlements are still mostly active today for example—so by responding to the analogous

challenge of the elderly, it might begin to transform its scope and appeal. Everyone knows in general terms that Britain has an ageing population. Since it is easy to be either unduly complacent or unnecessarily alarmed, this vague impression needs to take statistical form: if old people are defined as men of 65 and over and women of at least 60, then from being 1 in 17 of the total population at the beginning of the century and 1 in 10 in 1931, they had become 1 in 7 by 1954 and are expected to be 1 in 5 in the next 25 years. The increasing proportion of old people should not be confused with the separate matter of individual longevity. Although the expectation of life at 60 has increased from 12·9 years in 1900 to 15·4 for men and from 14·1 to 18·1 for women, over the last decade or two there has been no significant lengthening of life beyond retirement ages. This table shows the position for men in England and Wales.

<i>Male expectation of life</i>	1901-10	1950-52
Babies surviving to 5th birthday	79·4%	96·2%
5-year-old boys living to 65	49·5%	68·4%
65-year-old men living to 70	76·1%	79·8%
65-year-old expectation of life	10·8 years	11·73 years

Populations age when fertility and/or mortality rates decline. At present the dominant factor is the decline in fertility rates since 1900, but increasingly the improvement in mortality rates is having a permanent effect on the age distribution of the population.

How do the nearly 5 million people over 65 who are not gainfully occupied spend their time? If their leisure is not as effective as it could be and as they would like, what can adult education do to help? It is easy to be misled by casual observations into thinking that elderly people are well occupied pottering in the garden, wandering along to the reading room at the Public Library, taking part in the activities of an old people's club, and gossiping with cheerful morbidity in the out-patients department. We get nearer the facts by considering the findings of the Birmingham Survey among 2,230 people over 70 as set out in Barbara Shenfield's 'Social Policies for Old Age', p. 172 (see top of next page).

The proportion who are members of clubs is probably higher than the national percentage—less than 5 per cent of people of pensionable age are in contact with Old People's Clubs. It is important for us to know not only that club membership is very small, but also that it would not necessarily change significantly if there were more clubs. 70·1 per cent of the Birmingham sample said they would not use a

Leisure Occupations of Old People

<i>Occupation</i>	<i>% Males</i>	<i>% Females</i>	<i>% Total</i>
1. Reading and listening to wireless	44.5	38.9	41.3
2. Handicrafts other than 3	3	3.8	4.1
3. Knitting and sewing (Women)	—	52.2	—
4. Gardening (Men)	30.6	—	—
5. None*	3.5	5.2	4.5
<i>Activities outside the home</i>			
6. Clubs (any kind)	10.2	4.5	6.8
7. None	36.2	34.6	35.1
8. Proportion of those old people in the sample who were unable by reason of infirmity to leave their homes†	4.0	13.1	9.0

club even if there was one in the district. This may partly be due to the actual or supposed character of present clubs, but even if clubs altered their programmes and improved their public relations, it would be unwise to expect old people's clubs to be *the* answer to this problem. The need shows itself in its most acute form in the 4½ per cent who have no occupation at all. The Liverpool survey ('Social Contacts in Old Age', 1953) found that 8 per cent of the not gainfully occupied had no leisure occupations either. The report comments:

'We are concerned not only about the lack of adequate social contacts of some old people in our sample, but about the poverty of their cultural and recreational interest. Among the old people who caused us concern were those who, although physically fit, seldom, or never left home, because they had no reason for going out, and moreover had nothing to occupy or interest them within their homes.'(8)

Again it seems to be common among residents of old people's homes that they 'just sit' and while we must never, out of misplaced altruism, infringe the liberty of the individual to be happy in his apathy, we must equally not neglect to offer a choice of possibilities, stimuli which will enable people to get more out of this phase of their lives. It seems obvious that adult education can have some relevance to this situation not only in homes, but among old people generally, regardless of whether one is a traditionalist (believing that it can, in the nature of things, only involve a minority) or an optimist (believing that it can be popularised). Quite what that relevance

* 16% of old people in the sample were blind or had serious defects of vision and 21% had some degree of deafness.

† The comparative longevity of women has a striking effect here.

is nobody knows, but thanks to the interest of the Nuffield Foundation, the National Institute of Adult Education is now in a position to start finding out. The paragraphs which follow suggest some of the lines of enquiry and discussion which may be pursued. They assume that leisure in general cannot be artificially separated from the leisure of retirement. The effective use of retirement leisure is likely to be a consequence of its effective use beforehand. Retirement is the proof, the testing time, of the leisure resources accumulated in earlier years. Roughly speaking matters are raised in order of increasing comprehensiveness:

1. To what extent do elderly people take advantage of existing adult educational provision?
2. To what extent do educational organisations not exclusively concerned with elderly people provide for them specifically (adult education, evening institutes, community centres, etc.)?
3. To what extent do those already in contact with elderly people in e.g. old people's homes, geriatric units, clubs, churches, libraries, etc., develop or encourage activities of an educational kind?
4. What provision is made for leisure in different parts of the country, and to what extent is this general provision used by old people?
5. What specific provision is made for the leisure of the elderly?
6. What is adult education doing and what can it do to help adjustment to retirement and old age?
7. What is adult education doing and what can it do to interpret the generations to each other, so that elderly people are not socially dispossessed?
8. What are the implications of this survey for the philosophy and method of adult education?

While some sociological surveys have to conceal their objects so as not to disturb too much the phenomena they are studying, this one can and will overtly state its aims and thereby encourage the growth and development of the situation. Since many people are thinking in different ways about the ageing population, it seems likely that exemplary projects and activities of many kinds will be uncovered: experiments which either could be imitated or which would at least indicate in practice what potentialities there are to exploit, what limitations to expect. The more people hear about this survey, the more likely is it that evidence will be drawn to our attention, so

that we in turn may pass on the fruits of these experiences not only to others in this country but to those interested in all the many countries with a comparable demography. Furthermore, it would be desirable to use in this enquiry as many elderly people as possible. Instead of just finding a young man or woman on the doorstep from the nearest university, it would be better, where practicable, for the interviewee to talk to an elderly resident of his own community, discussing together the betterment of themselves and their localities. In this way the enquiry could encourage modest community development in many parts of the country, and, simultaneously, make the important point that the elderly can still contribute to social progress and well being.

Taking each question in turn, these comments may help forward the discussion and prepare the way for activity and enquiry in the field:

1. *Use of Existing Provision*

It is astonishing how little is known about the ages of students. The registers for classes show only whether they are under or over 21. Occupational categories are notoriously crude, but they are a rough guide to the number of retired people. It might be useful to consider whether registration should be more informative. Although the touchiness of women about the age question is as exaggerated as their incompetence as motorists, researchers have occasionally run into trouble. Very few people would refuse to say however what age group they were in, especially when the purpose of the question was made clear. It should not be necessary to launch a special enquiry like W. E. Styler's (or this one) in order to discover such basic data about our customers. The extent to which demographic change has created a new situation is suggested by noting that a 1936 investigation(9) into the leisure occupation of students in London tutorial classes did not consider it necessary to sub-divide the age group over 45. It reports that men's leisure activities decreased as they grew older, an ominous trend which can portend the day when at last there is time to decorate the house, clean up the garden. And after that, boredom. Even as recently as 1951, a Northumberland enquiry(10) did not sub-divide students older than 55, though the report does refer to 'The oldest new student' as 'a man of 69' and to 'A man of 77 studying biology, an "old boy" of one year standing!' It will not be many years before readers of that back number of ADULT EDUCATION will wonder about the exclamation mark.

Under this head, it would be useful to collate what is known about learning in later maturity. The research of Mr J. McLeish, for instance, suggesting that intellectual plasticity is a function of exercise not of age as such, is of great importance and should be more widely known. The work of Dr Alastair Heron ought to be familiar to every tutor and organiser, since it shows what are the real, as opposed to the imagined, strengths and weaknesses of the elderly mind. What else should we know?

2. *Special Provision for the Elderly*

It is already known that there is considerable provision, especially in Community Associations. It will be necessary to explore concretely the arguments for and against separate activities for the elderly. No doubt there are reasons for separation and for integration. It is to be hoped that we shall find awareness that in this matter the elderly probably know what is best for the elderly.

3. *Education in Special Settings*

Many old people like going to church or to a pub, many of them have to live in a home or spend some time in a geriatric unit. To what extent, for example, do the churches help to educate their older members to enjoy the rest of life, or are they content to put them in a proper frame of mind for leaving it? We would expect to find that, as in America, where the 1953 interdenominational conference on older people illustrated and encouraged the growing interest in enriching the later years, there is a growing awareness of the special this-worldly needs of the elderly. Similarly, the presence of 30 or 40 people in one home presents many opportunities for varieties of adult education—bringing opportunities to the residents which could not be brought to them if they were individuals living alone. To what extent is this circumstance exploited? It may be that the staffs of most homes are already overworked and that they could not embark on any more organising, even if the more alert inhabitants participated in it. Is there not an occasion here for adult education agencies to help? There are no doubt examples of such co-operation which could be imitated on a wide scale were they sufficiently publicised.

It is possible that the extension of this kind of activity would depend for its wide-spread success on a new profession of adult educational group workers, who would be able to ensure the maximum participation of the residents in determining the activities—craft classes, film shows, television group viewing, entertaining

orphans, or whatever—and protecting them from being planned against, giving them the chance of enjoying responsibility. As Margery Fry says:

‘To the old, too, choice is a precious prerogative . . . the old man who can no longer decide between Blackpool and Bournemouth, or between Switzerland and Swaziland for a holiday, whose world has shrunk to the dimensions of a child’s, needs above all things to have every possible remnant of self-expression preserved. “Everything needful provided”, seems the death-knell of his individual being.’(11)

Adult education can introduce a world of choice into this shrunken world, it can provide opportunities for self-expression in an environment in which the old and grey become indistinguishable from their armchairs.

General and Special Provision for Leisure

4 and 5 put the queries 1 and 2 into a broad setting to include all forms of recreation and entertainment, as well as opportunities for constructive and active citizenship. What is done, in both connections, recreational and constructive, for the house-bound, the shut-ins?

6. Adult Education and Retirement Adjustment

When a man reaches 65 he cannot switch on a range of new interests. Retirement may give him a chance to paint in oils, or knit rugs, or grow mammoth cabbages—desires which overwork has frustrated for years. But, generally speaking, the more curiosities and leisure aptitudes he has cultivated throughout his life, the more psychological resources he will have to adjust himself to the strange, partly unwelcome emptiness caused by suddenly being at home all day, no longer part of a flow of work and an organisation of workers. The point is put in a medical way by the doctor who said ‘Geriatrics begin not later than conception’. It is vividly expressed by Homer Kempfer:

‘People who have been busy in the workaday world easily fall into the trap of looking forward to a rest from years of toil without making adequate preparation. A drop from employment into nothing or fishing may be a drop from a full life into boredom. Aside from the quality of living, there is evidence to indicate that life itself is materially shortened when individuals no longer look forward to useful or interesting things to do. Man needs purposeful activity. Boredom kills. In old age, as at any age, from the mental hygiene point of view, the key to happiness and an integrated personality is a task, a plan and freedom.’(12)

Everyone who, in his thirties or later, discovers the joy of creation or

the tonic of study, through or outside the provision of adult education agencies, is storing up a spiritual superannuation fund not so easily depreciated as its financial equivalent. But perhaps education should (or is) making more specialised contributions to eugenics (the art and science of retiring). Can we match, for example, the experiment in pre-retirement education recently completed in Niagara Falls, New York? Through the co-operation of industry, the university and the state education system, departing workers receive something more precious than a barometer and a handshake. Firms are now able to offer courses in pre-retirement education for workers in their early fifties, giving them the chance to learn in advance about budgeting, health, repercussions on family life, where to live and, of course, introducing them to a variety of leisure occupations which they might consider. Translating this into British terms one can imagine similar joint planning between industrial education officers, trade unionists, universities, local authorities and other adult education agencies, drawing on public and private funds, juggling with A.E. and F.E. regulations. Instead of waiting for the public to come to them, many educationists could have the satisfaction of going to the public (establishing renewable links) and knowing that they were doing a really useful job. No doubt too, television and radio could do more than they are doing in easing a vast number of licence-holders into later maturity.

7. *Interpreting the Generations*

There is a vast task here for adult education, and the nature of it is suggested by these words of Lord Amulree's, writing from a medical point of view:

'Medical practice with elderly patients has also greatly changed during the last fifty years . . . formerly many elderly patients, particularly those who were suffering from degenerative diseases associated with old age, were thought to be almost untreatable and were therefore condemned to pass many years in bed and were regarded as chronic sick. But recent work has shown that these elderly patients will respond to treatment well . . . Many elderly sick people have always been treated and have recovered in much the same way as their younger contemporaries. But a number, and particularly among the poorer classes, have been, when ill, taken care of in municipal hospitals where there was little or no skilled medical care available for them. They were well fed and nursed by kind, untrained women, and lived a life which in time became almost animal in its quality for many years . . . Geriatrics [which the writer defines "as a comprehensive medical and welfare service for

the elderly"] should not be regarded as a new medical speciality, and it is to be hoped that its medical side will soon be absorbed in the work of the general consultant or practitioner . . . *The principles of treatment do not vary according to age*, and it is the realisation of this that has brought happiness to many old people . . . There are few new medical techniques involved in this approach; *the good results from a proper geriatric practice derive more from an attitude of mind than from the introduction of new measures*. But a preventive approach is required here as in most other branches of medicine. It is found that many old people become sick, both mentally and physically, because they are bored and lonely.'(13)

The relevance of the last sentence to our theme is obvious, but the italicised sentences are of great educational significance, for the old fashioned approach to elderly patients was, and is, matched by social attitudes generally. We have two stereotypes about the elderly, one symbolised equally by Whistler's portrait of his mother and by Gracie Fields' Little Old Lady Passing By. The other finds expression in Yeats':

'An aged man is but a paltry thing,
A tattered coat upon a stick.'

We shed a tear for the old and push them on one side. We slop over them when Wilfred Pickles interviews them, and in a thousand ways, subtle and brutal, deprive them of status, make them feel unwanted, make them feel guilty of parasitism, objectively make many of them fit for nothing by treating them as if they were fit for nothing. The cruellest consequence of stereotypes about minorities is that they tend to validate themselves; treat a man like a dog, and he'll bite like a dog; treat an old man like a tattered coat, and he'll flap like one. Apart from the suffering which this stereotype causes—reinforced by public discussions and lamentations about, for instance, the unproductive burden on the economy of elderly dependents—the points to notice about this minority are that it is a very large one (we need to have the expected ratio 1 in 5 constantly in our minds) and that it is one which we will all join. It is very easy to forget that old people are as much individuals as any other age group. In some respects their release from the pressure of convention and ambition makes them more individualistic. In planning for the care of the elderly, it is of the utmost importance—in the words of Margery Fry—'To respect their personalities whilst grouping their infirmities.' In founding a club for old people, we need to remember that merely to have being old in common is to have practically nothing.

There are those who are old and feel it, and there are those who are irritated, as the ageing Yeats was, by the conflict between his virile spirit and his feeble frame—

‘Decrepit age that has been tied to me

As to a dog’s tail.’

Temperaments and interests are as varied as at any other age. And above all old age is a time when many have much to give to others. They have resources from which all could benefit were they not smothered by the condescension of well-meaning younger people or thwarted by the sensation of rejection from a society which, perhaps taking a lead from advertisers and newspapers, disproportionately values (or pretends to value) youth.

To lay this stereotype is a major task for adult education, capable of producing direct results in happiness and fruitfulness. If adult education were to help change our culture’s attitude to old age, the new attitude would no doubt affect adult education itself. For example, organisations would not necessarily regard their failure to recruit young people as a disaster. They might see that they could recruit horizontally, among people of their own age, with the supply never ending, and with opportunities to conduct vigorous and worthwhile activities. We all need not to underestimate the adaptability of old age; we should remember the very deaf 92-year-old settlement member who met the warden one evening as he passed the hall where some elderly ladies were dancing. ‘I don’t dance’ he said, in a small thin voice, ‘That’s too bad’ the warden shouted. The member answered ‘My mother and father always told me never to dance, drink or smoke . . . (pause). Beginning to think they were wrong.’

8. *Some Implications for Adult Education*

Instead of seeking to convert an indifferent society to its virtues, adult education will, in this and comparable ways, respond to social needs. Clearly, the ageing population will force changes in employment policy, pension practices, housing provision and many other fields. Adult education can be an integral part of this complex response—contributing techniques, conveying knowledge and skills, and changing values.

- In this way, by entering into dynamic relationship with social change, adult education will be able to redeem the philosophy of the 1919 Report and become a right and a benefit for all men.
- In the process, many new ways of educating adults will be developed, probably with an emphasis on the education of the

emotions and the improvement of human relations. Education has traditionally trained the logical intellect; in recent years it has realised that the imagination and the sensibilities also need education. We have hardly yet paid much attention to the cultivation of mature emotions. The brilliant physicist and the epoch-making artist are as bad as the next man at living with their wives, or putting up with their mothers-in-law. Sooner or later, we all endure some kind of Summer of the Seventeenth Doll. There are beginnings in courses on child psychology (mostly aimed at the intellect, which is only partly involved—reading Spock is no guarantee of rational behaviour), and more hopeful still, in the rôle-playing exercises employed in industrial relations training.

- We shall need to use the mass media more, and understand the sciences of communication. The social worker on the doorstep might not be asked in, but the radio is there already in the sitting room, familiar and trusted. We shall not be able to work responsibly in ignorance of findings like those recently made by Mr J. Trenaman. Perhaps a new relationship will develop between adult education and research. Adult educationists could benefit more from the work of psychologists and sociologists. Operations on the scale envisaged will need more than shrewd hunches about needs and means to carry them out.
- To conclude then: Whereas now 'We still educate our children and organise our society according to the pattern of a short and futile existence,' adult education can help us all to enjoy the extension of life, and, in so doing, turn itself from a detached observer, into a major instrument of change and progress. From the old we can derive a vision of the new.

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EDUCATION IN THE ADULT POPULATION, PART I

by J. Trenaman

Further Education Liaison Officer, British Broadcasting Corporation

THE following is a summary of a report on a research project which was carried out at Oxford University during the period 1955-57. Only the first part of the whole project is covered by the present report. It is largely concerned (a) with the attitudes of the adult public to educational communications and values, (b) with people's access to sources of information and ideas, and (c) with the ways these various sources combine to influence attitudes. The second report will relate this 'still picture' to the process of communicating educational ideas through broadcasting and the written word. It will consider the way such material can meet various educational needs, the levels of comprehension at which it must operate, and the qualities in its composition and presentation which are most effective.

The study assumes that, to put the contemporary situation at its very lowest physical valuation, our increasing economic dependence upon more flexible methods of production is imposing new demands upon the whole adult population for improved techniques, for an understanding of the nature of the situation and the need for an adequate response, and for an open and resilient attitude of mind. In other words, a continuing process of education in the adult population is necessary, not merely desirable. There are known to be resistances even to the most diluted educational ideas. It becomes important to know what individual attitudes are, and what influence the various cultural agencies, and broadcasting in particular, have upon them.

NEW MEDIA OF COMMUNICATION

Only a very small minority in the population is actively engaged in any kind of social or cultural activity. But the organs of communication on a mass scale—radio, the press, the cinema, gramophone recordings and the public library service—have within recent years expanded simultaneously and to a remarkable degree, so that today they reach almost every member of the community. In the space of only a few years, the new informal media have far outstripped in extent of communication the traditional methods of the class tutor. The total effect of this revolution in communication is surely no less

significant socially than the invention of writing, or printing by means of movable type. In striking contrast to the early uses of printing, some of the most far reaching of the new organs of communication have become almost entirely identified with entertainment, both in the public mind and on the part of those responsible for their administration. These new forces, despite the scrappy and often superficial nature of their contribution, can contribute to the educational need mentioned above, and they can also operate against it. The question that lies behind the present part of the inquiry is very similar to the one that prompted the 1919 Report on Adult Education, except that it now recurs with sharper urgency—'what determines the attitudes of men and women towards education' and how far are they affected by 'their previous experience of it', and by the newer factors (such as broadcasting) in the social environment?

MEASUREMENT OF ATTITUDE

The first step towards exploring the dimensions of adult attitudes to educational opportunities and activities was the collection, from a population sample, of a large assortment of statements of opinions actually expressed, which seemed likely to have some affinity with the attitude in mind. Some 300 statements were then reduced by various processes of analysis (Thurstone scaling, bipolar and group factor analysis, scalogram analysis using an adaptation of the Guttman methods, and subjective classifications by a group of educationists) to form a scale containing 12 statements of various degrees of attitude, to be endorsed for agreement or disagreement. This scale proved to be reliable in the sense that individuals, when re-tested, gave consistent responses, and different population samples also produced similar responses.

The inquiry sought to relate attitudes to the various formal and informal educational opportunities to which the ordinary person has access, i.e. (a) early education; (b) further education; (c) access to books through membership of a public or other library; (d) the possession of reference books at home; (e) participation in some leisure-time cultural activity including music; (f) reading of the more serious newspapers and magazines; (g) receiving of educational programmes on television or sound broadcasting. Other factors recorded were individuals' occupation, sex, age, and whether married or single, with or without children. The advice of 33 educationists,

sociologists and psychologists was sought in defining and assessing these various categories.

The population sample was 1,000 persons in the London area (an additional sample was also taken from the Oxford area for certain purposes), whose names and addresses were obtained by recognised survey methods from the Registers of Electors. A fair cross-section of the population was represented in the sample, judging by the occupation and other particulars given, but there was inevitably some educational bias so that the results tend to present a more optimistic picture, in terms of educational possibilities, than would be found in the population at large. An attempt has been made to allow for such bias in the interpretation of the findings. The analysis of the results involved over 120,000 card counts and employed statistical methods of correlation and multiple regression.

Attitudes to education shade off gradually from enthusiasm at one end of the scale to rejection at the other. For practical purposes, one could draw a line across this distribution at the point where indifference changes to a mild curiosity to know more about the world around one. Below this threshold were nearly 45 per cent of the sample who could be said to be resistant to new ideas and higher values. Such people tend to avoid unaccustomed impressions, or can't be bothered to consider them. Such people read little and what they do read tends to be the lighter items in the newspaper; they do not look at or listen to the more serious broadcast programmes, or have much to do with what we might describe as cultural activities of any sort. They may sometimes see programmes like 'Panorama' or read items of real significance in their newspapers, but their general, underlying attitude would remain unfavourable. This is a factor which the BBC and any educator must reckon with. But, looking at the brighter side of the picture, there is a good half of the population who are curious about the world and their neighbours, or are anxious to learn more about them, and some—a minority—have a conscious love of learning.

THE 'PRO-EDUCATIONAL' HALF

Who, then, are these 'interested' people? We can describe them by four characteristics. They tend, first, to be the people who have had a good early education, about half of them having been to a secondary school (and are, therefore, to be found today in the more skilled occupations); secondly, they listen to or look at the more

serious broadcast programmes; thirdly, they usually read the more responsible items in their newspapers; fourthly, they are often members of the public library.

For practical purposes, one could divide this 'interested' audience into three streams. The smallest, at the top, comprising no more than 10 per cent of the population, are those with a sustained interest in education—who have mostly received a formal education up to school certificate standard. Next, numbering about a fifth of the population, are those who have either had a little secondary education or have undertaken classes in their own time. Only a simple background of knowledge and a limited vocabulary can be assumed in this audience, but there should be no need to apologise for discussing serious matters in a straightforward way (much, for example, as is done in the television production of 'Panorama'). The level would be very much below that of the Third Programme, and even lower than is usual in Home Service talks. The third element, also comprising about a fifth of the sampled population, consists of those ex-elementary school people usually to be found in semi-skilled work. Some interest in serious topics could be assumed in them, but it would be necessary to show how such topics are related to their personal interests and needs. It may be noted here that a majority of the sample population said they listen to (or look at) wireless talks. Some of these would probably be thinking of sporting, film and other commentaries, but even after making every allowance for misinterpretation and exaggeration, some considerable interest in spoken word broadcasting must be accepted. It would probably be safe to say that all of this 'pro-educational' half of the population would accept talks in one form or another, although the large group near the middle of the scale would no doubt need illustrations, interviews and even dramatisations to help them to assimilate a sequence of ideas.

As you move up the educational scale, interests become more diverse and specialised. Knowledge, as it extends, proliferates. The upper levels as a whole will, therefore, need many different kinds of programme or educational contribution to satisfy their total needs though any one individual may have no greater range of interests than an educationally less developed person. For this reason the 'box-office' criterion must inevitably operate against the interests of those who seek education, however numerous they may be, for it will exclude the minorities into which they become fragmented.

The various educational opportunities are found to overlap. The reading of books, the reading of the more significant items in the newspapers, the listening to talks and discussions, the visiting of museums and concerts, going to classes or local study groups—all go together and reinforce each other. But there are some factors that stand out and play an independent part in influencing attitudes. Looking at the complex as a whole, full-time education emerges as much the most powerful element, for it tends to decide a person's educational progress throughout his adult life. The other factors which have independent force, so far as educational values are concerned, are in order of weight: broadcasting, the press, and the public library service. Of these, broadcasting is the most far-reaching, for it covers 97 per cent of the population. A fifth of the adult population do not buy a newspaper, and half do not read books to any extent.

One could, therefore, fairly confidently forecast a person's attitude to educational influences from a knowledge of his education and his listening and reading habits. In fact, the study has produced a formula by which this could be done.

FURTHER EDUCATION A REINFORCING PROCESS

It may be asked why further education is not included among the factors which influence educational attitudes. The answer is that in the statistical analysis it so largely coincides with the extent of the early educational provision that it does not emerge as an independent force. The whole further educational provision (the informal as well as the formal aspects) is a reinforcing rather than a remedial process. Thus, the proportions of people undertaking any kind of further study or training (even including craft and recreational classes) range from over 90 per cent of those who reached the top forms of grammar schools to 13 per cent of those who left elementary schools. This differential becomes even more marked when you look into the figures more closely. However when age groups are compared, it is seen that the pattern is changing and that this change is greatest among those who received only an elementary education. Whereas only 9 per cent of people over 45 years of age whose schooling was elementary have joined a class at any period of their lives, the proportion is 17 per cent for those under 45. And among the youngest age group the proportions are still larger. This survey provides no support for the view that the arts and liberal studies appeal most to

people with a better education, and that ex-elementary school students are most concerned with narrow vocational training. The ratio between vocational and non-vocational studies is much the same from top to bottom. The total number of adults who have ever undertaken further education courses (after allowing for any sample bias) is estimated at 26 per cent.

THE PRINTED WORD AND CULTURAL ACTIVITIES

The morning newspapers which people read follow the expected educational pattern, but do not seem in themselves to influence educational attitudes. *The Times*, the *Manchester Guardian*, and the *Daily Telegraph* are read in the main by people with a good educational background. The *Daily Mirror* and the *Daily Sketch* are read chiefly by people with only an elementary education. The *Daily Express* (with its 10 million readers) cuts clean across the educational strata in almost equal proportions (as to some extent do the *Daily Mail* and the *News Chronicle*). Within this general reading pattern, however, significant differences are seen. The press does influence attitudes through the more informative items of its news and features. It is what a person reads in the papers that matters, not so much the type of journal that he reads, so that *some* readers of 'the tabloids' may have a more favourable educational attitude than some readers of the more expensive journals.

Magazines appear to play only a minor part in the educational process. The literary weeklies between them only reach a thin crust of 2 per cent of the population. The only single magazine to emerge as a significant force was the *Reader's Digest*, whose readers (though not its circulation) number perhaps a fifth of the adult population. Its readers are in general rather better educated and participate in more cultural activities than those whose magazine reading does not extend beyond the more superficial glossies.

The influence of the libraries has already been noted. Further points which come out of the survey are (a) that far more people make use of the public library services than would appear from the numbers of actual ticket holders. Although the average membership in the areas sampled amounts to about 30 per cent of the population, as many as 45 per cent claimed to have the use of libraries. (b) As many as 28 per cent of the sample had given up library membership and they are less well educated and have less access to other sources of information and ideas than those who remain members. In

general, the libraries appear to be used by the better educated members of the community, the proportion of readers among ex-grammar school pupils (of school certificate standard) being more than twice as great as among those with only an elementary school education.

Of the many leisure-time cultural activities noted, 'going to the theatre', which probably includes the music hall, was most frequently recorded. The visiting of old buildings and churches, concert going, and visiting museums or art galleries, were next in order of participation. But again, it is the educationally better equipped who take part, and such activities are not associated independently with a more favourable attitude.

PYRAMID AND PARADOX

The picture presented by this study is unquestionably that of an educationally stratified society. Like is attracted to like; those who have, seek for more; the facilities that are offered are taken up in the main by only those who are already well endowed. Educationally speaking, the population appears to be a hierarchy, pyramidal in distribution of attitudes and participation, rich and complex at the top, impoverished at the bottom.

One of the most striking features of the results is the contradiction in attitude which, almost without exception, was found in the lower half of the scale. The fundamental values in education (the respect for truth and tolerance and in awareness of social responsibilities) are to some extent shared all the way down the scale. But at the lower levels, almost without exception, people reject expressions of the very values they claim to respect. In statistical terms two distinct systems of attitude were found: one having universal acceptance (diminishing only in degree towards the lower educational levels); the other (unrelated to educational concepts) confined to the educationally under-privileged.

An explanation of this paradox may throw light on the contemporary educational problem as a whole. The resistances may be natural reactions to the succession of selection barriers in education and occupation leading to rewards and status, so that the majorities who are continually rejected come to resent the system which has excluded them. The more the methods of selection are refined, producing greater opportunities for educational and therefore social mobility, the more real and irreparable the differences are likely to be between those who are selected and those who are not. A second

This has been prepared by the Association of Education Committees. The National Union of Teachers are associated with them in this campaign. The views set out here are shared throughout the educational world. They are entirely non-party.

Against Block Grants

A Bill now before Parliament threatens disaster to the nation's schools.

The Local Government Bill changes the way in which the central government is going to contribute towards certain local services—of which far and away the biggest and most rapidly expanding is education.

The effect of the change will be to stunt development in education. It will postpone indefinitely the completion of the reforms begun by the 1944 Education Act. It will defeat, tardy efforts to regain lost ground in technical education. It will intensify and exaggerate the differences in the quality of education offered in different parts of the country.

Believe it or not, this proposal is being put forward in the name of freedom—freedom for local authorities from central control. But this freedom issue is unreal. Government spokesmen contradict themselves whenever they mention it. It is either a snare or a delusion—a snare which would relieve the Minister of Education of important duties which are his by Act of Parliament. Or a delusion—the merest smoke screen to conceal an instrument of Treasury control.

What is the Government's plan?

They have decided to do away with the PERCENTAGE grant for education and introduce a BLOCK grant. A percentage grant means that the central government contributes at a fixed rate—in education, 60 per cent—to every approved project undertaken by a local authority. It is fair and flexible: no work, no pay; and no obligations which are not shared.

Has this led to extravagance?

No. Witness—70,000 overcrowded classes, too many slum schools, 50,000 teachers too few. . . . Witness, also, Lord Hailsham's emphatic denials.

What is a block grant?

The BLOCK GRANT is to be a lump sum contribution made to each local authority for twelve services of which education is far and away the biggest. (At the start, the Government reckons that 87 per cent of this sum will be money which would otherwise be paid out for education.) It is to be paid to local revenues as a whole, not earmarked in any way.

How will this affect education?

Local authorities exist to provide services. They must spend the block grant and spend a lot of money from the rates merely to keep the education service going. But every new project, every piece of development, every attempt to remedy the state of old schools or reduce the size of classes—well, these will have to be looked at in the knowledge that every penny spent comes wholly out of the rates, and every penny not spent is wholly saved to the rates. The Government want to reduce the percentage of the total cost which falls on the Exchequer—to relieve taxes and put up rates. (To *The Times*, which supports the proposals, this is the only justification of the block grant.) This will be dangerously easy to do, as the Chancellor of the Exchequer fixes the size of the grant by order, at no particular percentage of local expenditure.

Wouldn't it be sensible if you wanted to cut back on education?

Maybe. But the Government say they are all for more development—witness again Lord Hailsham. More important than what the Government says, is the argument of the facts themselves. Modern technology and modern industrial life are based on a highly educated working population. This country cannot go back to a peasant economy. We stand or fall by educational development, and the

ability to export the products of our brains. If ever a nation had to live by its wits it is ours.

Will development cost the L.E.A.s more under the block grant?

Yes. The effect of the change will be to make each new project cost the L.E.A. two and a half times as much as under percentage grants.

How will the L.E.A.s respond to this?

The response will be different everywhere. Those with most to do to put their houses in order will be hardest hit. And such is the method of paying out the block grant that the inequities of distribution will get worse as time goes on. Instead of reducing differences in standards from one area to another, this will intensify them.

The Government say all this is going to bring freedom to local authorities: is this true?

Nobody knows. The Bill now before Parliament contains absolutely no new freedom for local authorities. Although this is said to be the prime purpose of the Government, they have resolutely refused to explain what changes they hope to make. Freedom is being offered to local authorities as a pig in a poke.

Have spokesmen for the Ministry of Education welcomed the prospect of freedom?

Yes and no. They pay lip-service to freedom, but spend most of their time talking about how firmly they will keep local authorities in order.

Have not the Government declared that they will retain sufficient powers to see that standards do not fall?

Yes. But without questioning their sincerity, it must be pointed out that they are promising more than they can fulfil. They say that they will defend minimum standards. But even where minimum standards can be defined this promise is likely to be valueless. To be applied to the country as a whole, minimum standards would generally have to be too low to be useful. To give the impression that minimum standards are good enough would, under the block grant, be to encourage them to become maximum standards. In many matters, however, it is just impossible to define and defend minimum standards from the centre.

Most important of all, what is at issue is not so much the safeguarding of the standards of today as the steady raising of standards and progress of educational development in the next decade. And on this the Government's assurances are still less convincing.

Can there be more freedom of action for local education authorities without fundamental changes in the Education Act?

No. The Minister's duties and powers are in the Act, not in the grant regulations. If he is to do the job Parliament gave him he must "lead and not timidly follow", as Mr. R. A. Butler once put it. The balance of power between the central Government and the local authorities in education is laid down in the Act. To change it, whether by design or default is to tear up crucial clauses of the Education Act.

Supposing there were no changes in the balance of power in education, could the block grant be justified for its effect on other services?

In this leaflet we are only concerned with education. But this is the largest service still administered by local government. Nearly £9 in every £10 in the block grant is meant for education. If it does not apply to education, the whole freedom argument falls to the ground.

There is nothing wrong with the relationship between local and central government in education. This issue is wholly synthetic. The plan has not emanated from the Ministry of Education but from the Treasury and the Ministry of Local Government. It is the product of Cabinet dissension and compromise and it is utterly incompatible with the avowed policy of the Government for education.

What can be done about it?

Campaign. Write to your Member of Parliament. Write to the newspapers, national and local, daily and weekly. Make it clear to anyone who stands for election to a public office that you will not vote for any supporter of block grants. This may seem a complicated subject, but it isn't. The issue is clear. Do you want smaller classes, better schools, more and better technical education . . . ? If so, you are wholly opposed to the block grant. If you don't want any of these things and are content to see Britain fall behind . . . then you can afford to support this pernicious scheme.

If you wish to know more about the subject and to read the arguments set out at greater length, send for a copy of THE THREAT TO EDUCATION, price 2s. 6d., post free, published by Councils and Education Press Ltd., 10 Queen Anne Street, London, W.1, for the Association of Education Committees.

possible explanation is that the contradiction may reflect more general social attitudes, which in turn are possibly carried over from social antagonisms. Behind the divergences in attitude are different social forces, each associated with a culture which it seeks to preserve. The culture of the generally accepted values is clearly that of our educational tradition: the other, non-verbal in the main, is described by Sir Fred Clarke as 'an ancient popular culture, with naturalistic and Christian elements indiscriminately intermingled . . . the culture of the fairies, the legends, the folk songs and dances, the seasonal customs, the natural lore and the proverbial wisdom of rural England'; more recently Richard Hoggart has given us a portrait of this culture as it is found in our cities. Its values were direct, practical, concerned with behaviour and experience rather than words and mental images, and as such were (and are) in conflict with the verbal methods and values of traditional education. Alexander, Vernon and others have shown that intelligence may be expressed practically as well as verbally and that the two forms of ability by no means coincide in the same persons. Those whose bent is practical but not verbal would tend to feel more at home in the popular culture and might be expected to resist the literary tradition. This old folk culture, according to Clarke, has already passed into history and can no longer be transmitted—so that 'the people' must either share a common culture with their betters, or have none at all. However, according to the sociological and literary evidence, there remain among the 'working classes' distinctive patterns of social behaviour and individual characteristics of thought, speech, accent and even humour, which tend to isolate them and make them suspicious of a cultural tradition which speaks a different language from their own.

CULTURE AND EDUCATION

The problem, then, is how to spread the common culture. It seems important to distinguish between the transmission of culture and the extension of education. The former, as a gradual enrichment of the climate of thought and behaviour, does take place. The great enlargement of the music loving public, the wider understanding of economic, social and political truths, the taste for 'contemporary' fashions and furnishings, are evidence of cultural change. Despite the resistances of attitude, many ideas, words, forms, fashions, and even accents that radiate from the top (or, more correctly, from the centre, for they are not necessarily the same), seep down through

the whole community. Where standards are respected (as in the public library service or in BBC broadcasting), such influences are constructive; others are destructive and degrading, and often reinforce the resistances.

Many of these cultural influences could also be described as educational, but one must recognise the parallel need for an extension of a more thorough knowledge, systematically organised, both specialised and general, the outcome of disciplined, progressive study, which is more properly termed 'education'. The paramount importance of full-time education in the present findings makes the need only too clear.

What, then, can be done? However much the institutions of further education redouble their efforts, they are not likely, in general, to overcome resistances which have their origin outside the educational field. The most hopeful possibility is that the informal agencies, broadcasting, the press and the public library service, which the present study has shown to have independent effects upon attitudes, and which reach far beyond the limits of formal education, could both prepare the ground and make direct contributions. Such an informal service as broadcasting is especially suited for this purpose, for it can most easily reproduce the remaining traces of popular culture, and so help common people to build upon what is peculiarly their own. It can prepare the ground through its whole programme output by opening up new windows on the mental and physical worlds. It can contribute directly for those who are unlikely to turn to any other source, by providing simple frames of reference in certain fundamental aspects of knowledge. By doing so in a manner that is widely acceptable, it may resolve some of the antagonism which the present study has described.

DIALOGUE THROUGH THE IRON CURTAIN

by Ross D. Waller

Professor of Adult Education, Manchester University

A UNESCO Seminar on adult education took place under Polish direction in Warsaw, September 17th-26th. A short account in the *T.E.S.* of October 4th and a fuller account by B. S. Braithwaite in *Education* on October 11th give some factual information about it. It was European in membership and all the Iron Curtain countries were represented. Its three study groups dealt with Organisation and Method, Residential Colleges, and School Forms of Adult Education. The party spent a week in Warsaw, a few days in Cracow, and a day at Katowice in industrial Silesia.

It was a deeply interesting and illuminating experience; the sufferings of the Poles, their courage and achievements, and their present precarious position, made it also deeply moving. It must have been a difficult operation for the Poles to contemplate; they had no experience of such things, could hardly foresee what the temper of the proceedings might be, and had to help their guests through all the difficulties of living in a society very strange to most of them. The undoubted success of the seminar must be attributed to the generous friendliness of all the Poles concerned, but in a particular way to the great tact, charm, and good judgement of its Director, Jozef Barbag, Professor of Economic Geography in the University of Warsaw and officer in charge of Adult Education in the Polish Ministry. Barbag is a Communist, a patriot, a good European, and a very delightful person. It would have been worthwhile crossing Europe just to meet him. The fact that there must be many unresolved conflicts in his mind made him all the more interesting and strongly drew our sympathies.

There is no room here for touristic impressions or even for social political observations, no room for the puzzle 'how much is a zloty worth?' for the standard of life, the shops, the theatres and cinemas, the Palace of Culture, the babel of languages, the churches of Cracow, the resemblances between Silesia and Lancashire, no room for all that I suppose is most interesting in Poland today. In any case no one could attach much importance to what can be observed in the scanty free time of a ten-day seminar.

There is no room for anything but the outstanding adult educational impressions. And first, how did East and West get on together? Very well, as well as languages allowed; but there was really very little fundamental discussion. People made statements and asked some questions; crucial issues were not avoided, they were stated clearly enough, but not really debated. Members of the seminar were mainly official persons; this would not have impeded western members but it did seem to impede the others. They did not seem free to speculate, and asked few questions. This, however, does not apply to the Poles, who asked many questions and often followed them up after sessions. A strong wind of freedom is blowing through their country—which does not at all mean that they have turned their backs on their own part of the social revolution.

What were the main characteristics of adult education east of Berlin? It soon became obvious that the institutions of the fringe countries were all modelled on those of Russia, following however some way off since they made a later start and with poorer resources. All of them cultivate 'school forms' that is primary and secondary schools attended after work by people mainly between 20 and 30, for 20 hours a week, and a parallel system of correspondence courses, covering the same ground and using consultation meetings once a month. Numbers in these schools are very large and are said to be still increasing; but it seemed to be agreed that they are a temporary expedient and within ten years or so they may have served their purpose.

Secondly all have a large national society for the dissemination of knowledge, drawing on the teaching force of all institutes of higher education and acting as a servicing organisation throughout the country. Figures for the work of this society in U.S.S.R. were given in millions and billions! It deals in lectures, demonstrations, training courses, working parties: and if one can believe the Russians, it is capable of promoting any form of adult education known to us in the west.

Thirdly, art galleries, museums, libraries, zoos, and so on are all expected to make themselves active agents of adult education. Exhibitions are constantly promoted, and cultural competitions. There seems to be everywhere a great emphasis on science and the technologies, although it would be quite wrong to suppose the arts and social sciences are neglected.

There was much information about cheap publications, books,

pamphlets, periodicals; in the case of U.S.S.R., billions again. One was reminded constantly of early Victorian England—culture matters, science is on the march, people crowd into exhibitions, there are centres of many kinds, a society for the 'Diffusion of Useful Knowledge', cheap publications, and all the rest. It all sounded very impressive and rather old fashioned—yet that too was impressive for in some ways we did better in adult education a hundred years ago than we do now, and these communist societies are doing on a greater scale many of the things we used to do in those days, when the country was in a more expansive and optimistic mood.

In general one would say that the East is very strong in the field of mass communications and in the provision of publications, instruments, equipment: no doubt weak in serious and continued study of the non-vocational kinds, and of course entirely without the free-moving independent bodies which for us are the basis of adult education.

One could criticise what we heard in all sorts of ways; none of the western democracies could accept such a powerfully centralised, controlled and directed mass provision. Those societies for disseminating knowledge—what top-heavy bureaucracies they must be! Our candid Poles as good as said so about their own.

And yet at the same time how impressive the picture was, and what a challenge! All the more because we could see some of its elements in action and could freely talk with students and teachers. Those countries have been fairly putting culture on the map, and it would be quite stupid to suppose it is all party propaganda. After about 24 hours in Poland you begin to talk about culture without self consciousness. You are in a world which believes it is important, one which doesn't allow commercial exploitation or unashamed philistinism to undermine the efforts of educationists. The scene may look grim, and life may lack the leaven of freedom, but what a relief it is to be rid of plain wasteful and harmful nonsense.

In Poland everything thought necessary to life is cheap, what is unnecessary is very dear indeed. Culture is necessary—so it is very cheap. Nobody pays for any form of education at all. The vast cinema in the Palace of Culture, where I saw *Lady Chatterley's Lover* in Polish, held 2,500 seats all at the same very low price! There are Palaces of Culture and Palaces of Youth, clubs and centres of many kinds. Palace of Culture is a comical phrase? Well, if you call them education centres it will remind you of our own, and who could call

them palaces? Some of those we saw deserved the name. We do have Picture Palaces and Palais de Danse—when we really believe that culture is as important we might conceivably have palaces for that too!

Is this an exaggerated line of thought? Do I forget all the easy means of access to culture in which our society abounds? No, of course not. But do we corporately and officially and unmistakably make it plain to the people of England that knowledge matters, that the arts and sciences are the breath of our life, that our society is our own and we have *all* got to make it work? Those eastern societies have made a big investment in popular education and it brings in some big returns.

I left feeling that with all our centuries of experience, with all our unquestionable achievements, with all our proud and just boast of freedom, we have not yet *begun* to take adult education seriously, have not *begun* to devote anything like an adequate amount of the national income to it, have not *begun* to place our cultural tradition and heritage before the people in a way which is likely to convince them that we believe in it ourselves. On one side we need a much greater expenditure of public money on the means and instruments of adult education—buildings, equipment, apparatus. The Planetarium at Katowice, which is visual aid in popular education, cost 33 million zloties, getting on towards the cost of the Manchester radiotelescope. On the other side, and this is the most important—if we say our great strength lies in the work of our voluntary bodies, why don't we help them, instead of looking at them with suspicion, why don't we draw on all their enthusiasm and ideas and see that they can give the maximum service to the community instead of threatening them with cuts and keeping them permanently short of resources.

There is no talk of 'apathy' in the East. If you give people the means of culture in attractive forms, they respond to them—and in the long run they begin to think. That is what seems to be happening. That is what, in spite of all doubts and difficulties, encourages one to believe that a liberalised east and a socially controlled west may be steadily coming closer together. When the dialogue really and finally opens, as we must all hope it will, we don't want to find we have been left behind. 'The price of freedom is eternal vigilance'—it is also I suppose the dog track and the pin table arcades. I think the price of freedom is what it costs to show people its fruits, what it costs in money and in fidelity and devotion.

We need a big positive programme and a really big diversion of money and a great new effort. Otherwise we shall be losing ground all the time. People who fully live in our culture and believe in it must stand for it and campaign for it, for otherwise we are all involved in a terrible *trahison des clercs*.

FULBRIGHT TRAVEL GRANTS, 1958-1959

Under the provision of the Fulbright programme travel grants are available to citizens of the United Kingdom and dependent territories to go to the United States for academic or educational purposes. The grants are intended for (a) professors, lecturers and senior research workers, (b) graduate students, and they cover the cost of direct round-trip travel between the candidate's home and the American university or institution which he is visiting.

All applicants must possess a guarantee of adequate financial support in dollars for the period to be spent in the United States.

Further particulars from:

UNITED STATES EDUCATIONAL COMMISSION IN THE UNITED KINGDOM

71 South Audley Street, London, W.1.

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- (9) Reported in ADULT EDUCATION IX, p. 203.
- (10) Reported in ADULT EDUCATION XXIV, p. 215.
- (11) M. Fry, *Old Age Looks at Itself*, 3rd Congress of Int. Ass. of Gerontology, 1954.
- (12) *Education for a Long and Useful Life*, Federal Security Agency, 1950.
- (13) Lord Amulree, *The New Outline of Modern Knowledge*, 1956, pp. 219-221.

AN EXPERIMENT IN THE STUDY OF ECONOMICS AND POLITICS

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A NUMBER of articles have recently appeared in ADULT EDUCATION on day-time release courses offered by extra-mural departments and other Responsible Bodies. Several courses of this type have recently been launched in Birmingham, and this paper describes two of them, a Seminar in Economic and Political Analysis and a Seminar in the Nationalised Industries, which attempt a new approach to advanced work in adult education. They have been provided by the Department of Extra-Mural Studies of Birmingham University, as part of a plan for developing studies in Economics and Government.

In this paper three matters are considered:

- The background to the Seminars.
- The methods by which they were founded.
- Experience with them.

BACKGROUND TO THE SEMINARS

In each Seminar a group of problems is studied in roughly parallel sessions from the economic and the constitutional points of view. To make clear the reasons for adopting this method, it is necessary to say something about the approaches to their subjects adopted by the Staff Tutors in Economics and in Government.

Economic theory is concerned with the analysis of the allocation of resources. Formal theory is commonly concerned with the constructions of models which, in terms of the assumptions on which they are founded, will work. These models are concerned with such questions as: what determines prices and the structure of relative prices? What determines the distribution of productive resources between industries and the size of factories and firms within them? What determines the volume and pattern of economic activity within a community?

Economics can be made realistic both by constructing theoretical models which explain the behaviour of economic systems, and by

accumulating and interpreting data about such systems. In examining economic behaviour, it is a pattern of decision taking which is being studied. A firm for example, is a system and a system can be described as a network of interrelated individual decisions co-ordinated by being directed towards a common purpose. Thus the study of the firm's behaviour involves the investigation of its chain of command, the formal and informal apparatuses whereby market and other stimuli are registered and decisions transmitted and rendered effective or ineffective.

It is this aspect of economic behaviour which calls most closely for study by academic economists in association with administrators, scientists, technologists, economists and accountants in industry. At the same time, it is that aspect of economic study which is likely to call forth the closest parallels with political analysis.

The student of government is also interested in the processes by which decisions are made and are carried out. If his study of a constitution is to be realistic, and not limited to its formal provisions, he will want to ask how, in a given country, legislation really comes about, how policy decisions are made in practice and how far they are modified as a result of the administrative processes by which they are carried out. The answer is not likely to be a simple one, but will involve a study of the interaction of the various parts of the machinery of government. He will, however, be seeking all the time basic principles which will make possible a fuller understanding of the processes involved.

There are similarities between these approaches to economics and to government. Both are concerned with the taking of decisions, and though the nature and scale of the decisions are different, comparison can be made between policy making by governments and by large scale industry. Both subjects are concerned also with problems of administrative behaviour. It is true that there are differences as well as similarities, but even these can usefully be explored—for instance in asking how much difference public control really makes. A particularly fruitful difference between the subjects is that political analysis can draw on a greater store of facts, since more is known about the working of individual governments than is known about individual firms, while economic analysis has a much more highly developed system of theory.

The two Staff Tutors concerned found that their own researches had been aided by discussions on these lines, and it seemed likely that

this parallel approach to basic problems could usefully be developed into extra-mural courses.

Birmingham seemed an ideal setting for such an experiment. It contains the headquarters or important branches of a number of very large-scale firms, in which there are many potential students of post-graduate or comparable status. Students of similar level are to be found in the nationalised industries, and since the public corporation is both an economic and a constitutional experiment, there seems to be value in an attempt to explore its problems from both points of view. It was, therefore, decided that an attempt should be made to start two groups:

One of them, the Seminar in Economic and Political Analysis, grew out of discussion of problems in decision taking within economic and political organisms. For example, what parallels are there between the Cabinet and the Board? The other, the Seminar in the Nationalised Industries derived from the study of the public corporation, an economic institution which is also part of the machinery of government in the United Kingdom. In that Section of the paper which deals with experience with the Birmingham Seminars, some of the substance of the questions will be discussed in the light of the work of the students with the tutors.

FOUNDING THE SEMINARS

The establishing of the Seminars came to be governed by three main principles:

- The members would need to be capable of study at an advanced level with the power to absorb formal theory and to relate it to economic and political behaviour.
- The ground to be covered would be sufficiently extensive at each meeting of the Seminar, and over the Course as a whole, and sufficiently difficult, to make it highly desirable that the meetings should take place over several hours during the day-time.
- While the Seminar in Economic and Political Analysis should be thrown open to suitably qualified members of the general public, it was to be expected that most of the students would come from industry in the area. Since they would have to be of post-graduate calibre and allowed day-release, the selection of students would have to be negotiated with firms.

Having settled these principles, it was necessary to approach senior

members of the firms and nationalised industries concerned. The Staff Tutors were greatly assisted in doing this by the previous activities of the Department which had made it known to industry.* The senior industrialists in firms had already shown themselves to be greatly interested in the broader aspects of education for able young executives in their organisations. In these Seminars stress was laid on the fact that they were conceived as part of a wider process in which a continuous link is being formed between the University and Industry.

Formal letters can do little more than prepare the ground in these matters; it was in the informal atmosphere of the University Staff Club that discussions were most effective and practical. Each firm was asked to nominate two persons of suitable quality. The Department asked for graduates or otherwise qualified students, but did not make this a rigid ruling. The main point was that the students should be persons whose capacity and potential were thought to justify the opportunity to study at an advanced level. The amount of release asked for was one afternoon a week for three academic terms. The experiment was kept quite small but the response from industry was sufficiently encouraging to suggest that the fields to be conquered may be much larger than those hitherto tackled.

An analogous approach was made to senior personnel concerned with education in the nationalised industries and met with similar encouragement. Members for the Seminar have been provided by the Coal, Gas and Electricity Industries and eventually it is hoped to extend this field.

The groups are now at the end of the first session's work. It is too early to reach final conclusions on their value, but it is possible to give an idea of the way in which they are working in practice.

EXPERIENCE WITH THE SEMINARS

In both groups discussion has been vigorous, well informed and to the point. Written work has formed an integral part of the course, and has usually taken the form of a paper in which a member of the group discusses a general problem in the light of his specialised

* Especially the founding by the Extra-Mural Department of a Seminar in Problems of Industrial Economics of which the Staff Tutor in Economics is a member and Secretary. It consists of members of 'senior middle-management' in industry and University staff from various departments. They meet for a discussion of papers given by senior industrialists from different parts of the country.

knowledge and experience; these papers have been of high quality, in spite of obvious difficulties in finding time to prepare them.

The common theme underlying the work of both Seminars has been the taking of decisions. The machinery by which decisions are made in the nationalised industries, and the broad principles underlying those decisions are of interest both to the economist and the political scientist, and it proved relatively easy to devise for this group parallel courses studying them from the two points of view.

In the sessions on Economics it was difficult to make a direct approach to the problem of decision taking since it was first of all essential to devote time to the examination of general economic theory. Indeed, these discussions have been directed to enabling men highly trained in varied disciplines (only some of them as economists) to acquire the technique of economic examination. At the same time the pace at which the members of the Seminar proved capable of absorbing theory and of relating it to the problems under review made it possible to assemble sufficient data to be useful during the second term when the individual nationalised industries were studied in some detail.

The data were mainly provided in papers prepared by the members of the group and were addressed to three topics:

- Costing ideas and procedures in the nationalised industries. Questions of pricing and production at a loss (e.g. problems of rural electrification and supply of gas in uneconomic conditions provoked much discussion).
- Suitability of the administrative mechanism of the nationalised industries for the taking of economic decisions (e.g. capacity to respond to market conditions, problems of size).
- Personnel policy (e.g. problems of the type of persons best suited for work in nationalised industries. Questions of the difference between private and public industry e.g. in coal came up here and elsewhere but were hardly resolved).

The course on the political aspects began with a term's work on the making of basic policy. The extent to which the public corporation is a constitutional experiment was made clear, and its achievements and unsolved problems were briefly outlined. Attention was then turned to the Herbert Report on the electricity industry, and in particular to its contention that the nationalised industries should be run on commercial lines, with only occasional intervention by the Minister. It soon became clear that the group did not regard this

formula as a realistic one, and public ownership seemed to imply greater differences than the Herbert Committee had suggested. Three types of policy decision were analysed in detail, with special reference to the form in which these would come before the Boards of each of the three fuel and power industries, and to the levels at which effective decisions would be made. The experience and outlook of the students were in the main those of 'middle management', and they had little first-hand knowledge of policy making at the highest levels, but their knowledge of their industries and enquiries they were able to make, proved a valuable supplement to the meagre published information in this field. It became clear that decisions on basic policy arise directly from the facts, and may be formulated at various levels before reaching the Boards, but that the link with national policy is also close, and that informal ministerial guidance is an important element, even though its exact range is not known. The Boards appear as the meeting place between these two aspects of policy making, and discussion took place on the various ways in which Boards could carry out the functions which this implied, and on possible relations between the Boards and their officers. Comparison was made with the Cabinet as a decision-taking organisation, and with the relations between ministers and civil servants; the differences were found to be greater than the similarities, but the comparison proved stimulating.

During the second term, the Seminar studied problems of decentralisation, and of recruitment and training. The ground had already been prepared for this by some of the work done in Economics in the first term. These are broadly 'management' problems, and the members were able to contribute a good deal from their own experience and knowledge. In Economics the apparent economic purposes of the nationalising legislation were examined in the light of experience.

In the third term, problems of democratic control were discussed, and a report on the session's work was compiled.

The programme followed in the Seminar in Economic and Political Analysis has necessarily been on somewhat different lines. The basic theme has again been 'decision taking' but here the link between the economic and political aspects has been an attempt to discover how far there are broad similarities between the making and implementing of basic policy by Governments on the one hand, and by large scale industry on the other.

Economic analysis began with an examination of some major aspects of economic theory relating to market forms and pricing policy, and the relation of this to the administrative behaviour of the firm. Students wrote papers on costing ideas and procedures in their firms, on the keeping of business records and on the chain of command within the firm. Thus, an attempt was made to relate the firm's behaviour to the impact of market conditions in terms of the management apparatus of business organisations.

The Seminar discussed pure economic theory and also propositions which bear on the possibility of formulating some general theory of administrative behaviour. The nature of business decisions, the effect of varying market forms and the relating of the formal and informal means by which systems are made effective were extensively discussed.

Problems of large-scale organisations were then examined and these led on to study of a number of questions of investment policy in the firm. This, in turn, led to problems of economic growth in firms and industries.

Political analysis began with a term spent on the British Constitution. A good knowledge of the basic facts of the British system of government was assumed (an assumption found to be justified) and the term's work began with an analysis of the process of policy making in the Cabinet, and a comparison with the methods adopted by the Boards of large scale organisations. Despite differences between them, this comparison proved very stimulating and led directly to at least one experiment in a firm sending students to the Seminar. Comparison was then made between the work of the administrative class of the Civil Service and that of administrators of comparable level in private industry. Up to this stage, the emphasis was on the machinery of British government as a very successful method of reaching political decisions, and on the extent to which this could be compared with the policy making machinery of large scale industry.

The second half of the term was spent on problems of democratic control, and on the extent to which public control affects the making and carrying out of policy. In particular, an attempt was made to analyse the elusive concept of 'representation'.

During the second term this Seminar considered the American Constitution, with a tutor who has specialised in this field. In the third term some of the basic problems considered in the first term were examined again, but this time with the wider approach made

possible by a comparison with American experience, and with some material from other countries chosen as being of particular interest.

This course had less immediate relevance to the needs and interests of the members of the Seminar than the political part of the course on the nationalised industries, but there was a general willingness to take problems as they came, to explore them with interest, and to take it for granted that everything would fit more closely into place by the later stages of the course.

The Session's work in the two Seminars suggests three conclusions: firstly that really able men can secure a grasp of economic and political analysis when plunged into the deep-end; secondly that a course planned essentially in the tradition of liberal studies can be suitable and acceptable to day-release students and thirdly, that Seminars of this kind can assist in the establishing of a continuing relationship between the University and industry.

NEWS FROM THE FIELD

CONFERENCE OF WARDENS OF SHORT-TERM RESIDENTIAL COLLEGES

If there is one annual event which can be counted upon to refresh the jaded conference-goer it is the Conference of Wardens of Short-term Residential Colleges, a lively and distinctive gathering if ever there was one. This year's conference, held at Belstead House, near Ipswich, under the urbane chairmanship of Mr Harvey Sheppard, Warden of Dillington House, was no exception, and, if we were mentally refreshed by the conference proceedings, our physical comforts were equally well ministered to by our hosts, Mr Curtis, the Warden of Belstead House, and Mrs Curtis and their staff.

Looking back on the conference, what seems surprising to the outside observer is that so much pertinent discussion, packed with punch, could have taken place in something under two days, still leaving two or three hours free for what were euphemistically described as 'informal conversations'. The Wardens had previously circulated short reports on the work of their colleges, and some time was spent in asking questions and making comments on these. Two further sessions were devoted to a detailed discussion of organisation, relations and finance, dealing with such matters as, for example, academic, administrative and domestic staff, buildings, equipment and grounds, courses and the public, course fees and expenditure, and lecturers' and tutors' fees. A morning session was spent on residential adult education in other countries; this included a general discussion led by the Secretary of the National Institute and an account of the American-European Conference held this summer in the Netherlands given by two Wardens who had attended it. They conveyed a vivid impression, hard to pinpoint in words, of the part to be played by British adult education in the larger framework of western society. On the lighter side, we were led to understand that living conditions at the Netherlands conference were fairly spartan and that those participating were expected to use not only brains but brawn, male and female delegates alike being required to sweep and polish. They do not, however, seem to have shared the experience recently reported, I think by the NUS, of two British students attending a course in another country. The prospectus stated that students were expected to make their own beds; the two visitors were a little disconcerted, nevertheless, to find themselves presented on arrival with hammers, nails and planks.

In drawing up the Wardens' Conference programme, the executive committee had been anxious to extend the scope of the Conference beyond purely administrative or organisational questions, although an exchange of views on such problems was clearly useful to those participating. Besides

discussing residential adult education in other countries, the Conference had the opportunity of hearing Mr F. W. Jessup, Secretary of the Oxford Extra-Mural Delegacy and Chairman of the National Institute's Executive Committee, speak on *Looking Forward: Trends and Resources*. Mr Jessup had previously spoken to this theme at the Institute's 1957 Conference, as reported elsewhere in this issue, and copies of his address were circulated to the Wardens' Conference. The aim was not that Mr Jessup should repeat his talk, but that he should, so to speak, carry on from it, with the object of stimulating comments from the Wardens. This he admirably did, and a lively discussion ensued, covering such topics as the role of residential adult education in an ageing society; the need for self-discipline in a period of full employment without the 19th century sanction of the 'axe' and fear of hell-fire; the part to be played by the churches in adult education; and the importance of convincing the nation and, perhaps particularly in these days, the public authorities, of the relevance of adult education to current social problems.

Next year's Wardens' Conference meets at Wedgwood Memorial College, and no doubt the autumn air of North Staffordshire will prove as bracing as that of Suffolk in 1957. J.C.

THE EDUCATIONAL CENTRES ASSOCIATION CONFERENCE

This year's meeting in the University of Leicester, of eighty delegates representing 59 organisations concerned with adult education, was the most successful and best attended since the war. Centres represented ranged widely geographically from Cumberland to Kent, from Pontypool and Plymouth in the west to York and Broadstairs in the east.

Successful conferences depend on factors as various and difficult to define as the motives of the delegates in attending them. Despite the value of informal contacts in an attractive social milieu, a unifying theme, relevant to the modern situation, and the stimulus of speakers with something original and uncomfortable to say, are also needed, if lay members are to return to local tasks invigorated and awakened to new opportunities.

A University Hall of residence is well suited to the needs of a conference of this kind, and College Hall, with the University main buildings hard by, particularly so. Social contacts were easy, and this side of the conference was very successful. Indeed, it may well be that the social gathering, which gave an opportunity to members from Nigeria, Ashby de la Zouche and Braziers Park to speak informally of their work and experiences, will prove to be the most memorable session of all.

The theme of the conference—*The Place of Britain in the next 50 years*—was a large one, and was approached from the viewpoints of military power, scientific development, education and the commonwealth. The stage was set by Professor Norman Gibbs, who examined the validity of

the inference that Britain's power in the world had declined and would continue to do so. The logic and clarity of his analysis in a field into which students of the liberal arts are often reluctant to venture, perhaps because a realistic appraisal of means is less comfortable than an idealistic concern for ends, exposed the inadequacies of some cherished conceptions of Britain's possible future role. The significance of our decline as a military power, and the consequent diminution of our influence in the world, were frankly examined, though Professor Gibbs saw some hope of Britain's exerting valuable leadership in the councils of Western Europe. The process of challenging prejudices was continued by Mr T. L. Hodgkin, who disarmingly assumed that some of them were of small account. In a brilliantly provocative address he reviewed the factors likely to affect Britain's influence in the Afro-Asian world, where there was much good will towards us. If we could relinquish our illusions of power we might increase this by our contribution to their technical development.

Britain's part in the spread of scientific knowledge in a century which had already seen tremendous changes was considered by the Rev. John Rowlands. How far our position could be maintained would depend upon the quality of our education, a theme which recurred in the final session, when Mr David Hardman, a former Parliamentary Secretary to the Ministry of Education, raised some further questions about the efficiency of our educational system. He was particularly concerned about the inadequacy of the preparation given to young workers for their entry into industry, and carried his audience with him in his criticism of the effects on young people of national service requirements.

The Annual General Meeting, under the affable guidance of the President, Professor Ross Waller, dealt with the business of the Association whilst finding time to look at some broader issues affecting education as a whole. Strongly worded resolutions expressing concern at administrative and financial changes proposed by the government, and at the reorganisation of sound broadcasting by the B.B.C. which could not fail to have a harmful effect on adult education, were passed. Nor need it be assumed that this was necessarily a vain exercise, for the delegates will take back to their own centres a sure sense of the unity of purpose underlying all the transactions of the Conference.

R.E.R.

'OTHER FURTHER EDUCATION' IN KENT*

In 1903 the newly created Kent Education Committee took over the work which the Technical Education Committee of the County Council

*Reprinted with permission from the *Kent Education Gazette*, the official journal of the Kent Education Committee (April 1957), being the third of a series of articles on 'Further Education in Kent'.

had been doing since 1890. The Technical Education Committee, upon its demise, issued a Report on its work, which included the following two statements:

'Side by side with these aims (i.e., instruction of apprentices in the use of tools) the Committee steadily kept in view the pitifully large number of adults wholly (*sic*) or very imperfectly educated, and they concurrently recognised the high advantage of continuing to the emancipated elementary school children the benefit of continued contact with sources of instruction; and hence it was their earnest aim to encourage evening continuation classes.'

'In the department of Common Cookery and Needle and Laundry Work, much good might permanently be secured by instruction, lucidly supplied and kept well within elementary limits. It is impossible to overrate the difference between the unsavoury and wasteful use of food-stuffs, and their proper transformation, by due culinary preparation, into wholesome diet. In the making, repair and renewal of clothing there is great room for inculcating the advantages of manual instruction, so that these ill-understood and worse executed processes of daily life may bring increase of comfort with good order, thrift and health to the household.'

These statements may be contrasted with another from the Committee's Quinquennial Report for 1948-53:

'It is possible to read into Section 41 of Education Act (1944) a distinction between more and less "serious" forms of further education, though hardly to interpret it as a distinction between vocational and other forms of study. . . . Apart from the small volume of adult education, such classes have in Kent been limited for the most part to crafts, languages, women's subjects (cookery, dressmaking for which "recreative" is a rather misleading description), a small amount of musical and dramatic work, and physical education. If the value of such a student body to the community is less tangible than that of the training of technologists, it is none the less important and real.'

These extracts serve well enough to suggest what has changed and what has not over the last fifty years, in this field of further education. Growing educational opportunity has by now eliminated that large educationally under-privileged section of the community, with which, at the beginning of the century the Technical Education Committee, the newly formed Workers' Educational Association, and the still young University Extension and Tutorial Class movements, concerned themselves. It has not, however, eliminated the need for, and the advantages of, continued education for grown-up people.

In 1955 there were, in all types of further education establishments in Kent—technical and art colleges, evening institutes and adult education centres—1,277 non-vocational evening classes. By subjects these are distributed as follows:

Women's subjects	554
Handicrafts	226
Languages (nine)	143
Art	87
Music	77
Physical Education	68
Drama	31
Miscellaneous	91
	1,277

The miscellaneous group comprised 30 subjects, including car maintenance, public speaking, heraldry, natural history, first aid, astronomy, science, archaeology. All these classes represented some 16,000 students, or about one per cent of the County's population. There were in addition 184 classes, with some 3,000 students, organised by the Committee for Women's Institutes, and a considerable number of local WEA courses financed by the Committee, amounting to some 1,200 students.

Up to 1938, the Committee were concerned to distinguish only two types of provision—cultural classes for adults, which were provided, largely by voluntary bodies, including the WEA and the Kent Council of Social Service; and courses mainly for young people in their teens who were concerned to improve themselves through general and elementary technical education, no clear distinction being drawn between continued general education and technical education. This is very much the same attitude as that to be seen in the 1903 Report. The development of secondary education, the raised school age, and the growth of apprenticeship schemes have, since 1945, led to a shift of emphasis. The continued education of young people in their teens has come to be thought of as technical education; and although this includes continued general education the technical element is much stronger and more advanced than before. Concurrently there has grown up the present tendency to separate technical or vocational from recreative or non-vocational education; the former concerned in the main with young people, the latter with adults. But so far as young people are concerned, there is also the new concern of the Youth Service with how they spend their leisure.

The Evening Institutes, which before the war were concerned mainly with the continued education, general or technical, of young people, are now mainly communities of adult students, though a few are specifically recreative institutes for teenagers. A certain amount of vocational work continues in many of them, mainly in the office skills and, in a few, preliminary technical courses. But the majority of students are there for personal reasons unconnected with their work. The Committee see in this situation an opportunity for Evening Institutes to take a step forward,

by developing into educational communities with a stronger corporate life, greater academic freedom, and standards appropriate to adult students. Much will depend on the physical amenities, which in most evening institutes have been conspicuous for their absence, and it is hoped to take systematic steps to improve these. One has only to visit a good evening institute to realise how far from the truth is the conception of them as 'tired students being taught by tired teachers'. At their best, these institutes can show an astonishing freshness and vigour among teachers and taught, which is the more remarkable when one considers their physical surroundings, and the lack of such simple educational aids as a cup of tea.

Both the voluntary agencies and the colleges and institutes have, in fact, had to adjust themselves to the post-war situation in which, although there is no longer an educationally under-privileged class, apathy and lack of interest are present, in at least as wide a section of the community. The 1944 Act, moreover, created a new problem for the voluntary bodies by shifting the main responsibility for all this work on to the local education authorities. In the past half century many new educational media have come to play a major part in people's lives—cheap travel, the Press, the cinema, radio, television, women's magazines, libraries, many more books, correspondence courses. There have been two major wars which sent the men of the nation and many of its women all over the world. Statutory and voluntary bodies alike face this question, in the face of these new media, are the traditional forms of further and adult education still valid? What place has now the 'live' class among these new agencies? What is its useful sphere of activity, and to whom should it address its appeal? What ought 'live' education to be offering to the new social order? What should the local education authority undertake, and what will best be done by voluntary bodies? The lack is felt of any clear cut social or moral aim, on the part of organised further education (other than technical) to the community, such as was at least frankly stated in 1903. If these questions could receive a clear and acceptable answer, the numbers of students in this field of further education might be much greater.

A feature of further education in Kent which has attracted much interest from other parts of the country are the seven non-residential Adult Education Centres which the Committee have established since the war at Crayford, Bexleyheath, Sidcup, Broadstairs, Ashford, Tunbridge Wells and Chatham. The core of their work is a range of serious studies of an exacting standard, some of them organised in co-operation with Oxford University and the WEA. To these are added a wide range of other work including drama, crafts and languages, so that the programme of a Centre offers a balanced choice of studies in which the adult student is led to explore progressively wider and deeper intersets. Two of the centres

are small, with memberships of around 200, the largest has 1,000 members and the rest around 600.

Mention has already been made of the Youth Service, which deserves a chapter to itself. It was only in 1940 that local education authorities, at the instance of the Board of Education, entered this field and attempted systematically to develop youth work. In 1940 the Kent Youth Committee was formed, and has since then continued to advise the Committee. Under the Act of 1944, the local education authorities were to make their distinctive contribution to this field of work through the County Colleges. These, however, stand deferred *sine die* and the Committee's contribution to youth work has been in three main directions. First, some thirty county youth clubs have been established, most in their own premises and all under paid leadership, in places where there has been a conspicuous absence of voluntary provision. Secondly, the Committee assist voluntary clubs and organisations in very large numbers with grants of money or in kind. In doing this the Committee are using the greater material resources which they can command to promote sound standards, and to encourage ability and devoted work, wherever these may be found. Thirdly, the Committee have done much to promote and facilitate individual enterprise, through sending a number of boys and girls each to the Outward Bound Schools, and through maintaining two camping sites in Sidcup and Hythe. The Youth Service as a whole is faced with the same problems of adjustment to modern conditions as beset other forms of further education. Institutions no less than children which were born in the war years have had to face such problems. In this matter the county clubs have both special problems and special opportunities, arising from their character as open clubs whose membership is not restricted by adherence to any sectional loyalties, religious or secular. As might be expected, no two clubs are the same in their character or activities. They justify themselves by their wide range of activities which are intended both to attract young people and to develop in them the qualities they need in order to grow up into well-adjusted, useful and happy men and women. It is not difficult, in reflecting on these clubs and on youth organisations in general, to wonder whether their necessary preoccupation with the leisure time of young people, is any longer the best way of meeting the needs of a rising generation which is so largely preoccupied with work and training for work. There is certainly a need to see these young people and their development and growing-up as a whole; and it is difficult to do this when totally different institutions are concerned with their vocational training and their leisure. Nevertheless, a visit to some of these clubs will invariably bring out their practical value to the boys and girls, who undoubtedly need and appreciate both the club facilities and the unobtrusive but devoted leadership and guidance which the wardens can give in some at least of the arts of growing up.

REVIEWS

NEW DIRECTIONS IN PROGRAMMING FOR UNIVERSITY ADULT EDUCATION.
(*Notes and Essays; Center for the Study of Liberal Education
for Adults.* Chicago, 96 pp.)

This is one of the most useful publications in an admirable series. It is a set of papers prepared for the 1957 conference of the American Association of University Evening Colleges, and it provides an excellent factual survey of that field of American adult education which is most immediately comprehensible to the English reader. Some fifty projects and courses are described under five heads: programming for liberal arts; programming for businessmen, professionals and technicians; programming for community groups and interests; programming for adult degrees and certificates; new challenges. Entries are of course brief, but bibliographies and lists of addresses make follow-up easy.

No-one I think can fail to be impressed and inspired by the range and vigour of the work described here, which makes our own university adult education seem by comparison unadventurous and costive (though it has its own compensatory virtues). Of particular interest to us just now are the large scale attempts which are being made to relate liberal studies to professional needs (cf. Bell Telephones and the University of Pennsylvania) and to the demand for credits (cf. the University of Chicago and Cleveland College). But every reader at one point or other will find himself saying: 'If only we could try that here!'

In most cases, of course, we can't try it here, because we are different people in a different society with a different history and different institutions. A recognition of differences is the necessary basis for the understanding and emulation. So the temptation to point out similarities between the American situation and our own ought generally to be resisted. But I cannot resist one.

In certain respects the situation of liberal studies in American university adult education seems to be a mirror-image of our own. Here the universities work with a strong sense of tradition and purpose, but are seeking a wider field of extra-mural experiment in order to enlarge their tradition and re-interpret their purpose. There the position is reversed: many universities are experimenting with an enviable freedom and variety, but are also seeking what some of us here want to shed—the bonds of tradition and purpose. So we come at times from opposite directions to the same points of decision. Here for example is Professor Schueler, whose 'keynote address' to the conference forms a lively introduction to this pamphlet, speaking of the effect of the rapidly increasing demand for further education—above all, for professional and technical education—upon the adult education policies of the universities and

colleges. 'As we can appreciate, the evening college is in a peculiarly vulnerable position in this situation. The path of least resistance, and one that is finding favour with distressing frequency among university administrators today, is for the evening college to retreat to its historic position of exclusively providing after-dark services, carbon copies of the day session, for the part-time student . . . I know of one institution in which the dean of the evening college has been given a priority list of programmes to be curtailed if and when day-session needs and carbon copy evening-session needs require additional facilities. The first to go are to be the non-credit programmes; the next those credit programmes that were developed by the evening college especially for adults; with the result that if developments run the course that some fear and others hope, the evening college will revert to its original status as the tired adjunct to the day programme, and its dean will lose his status as educational leader in the development of programmes for adults, and be exclusively preoccupied with such administrative busy work as room schedules and parking permits. That this movement, if allowed to proceed unchecked, will destroy whatever distinctive educational entity the evening college is just beginning to assume, goes without saying.'

That has a familiar ring!

H.C.W.

THE SCIENCE MUSEUM: THE FIRST HUNDRED YEARS. (H.M.S.O., 15s.)

This book has been published to celebrate the centenary of the Science Museum in London. Its format, typography and the excellence of the illustrations are worthy of the occasion. The content of this thin volume (85 pages of print and illustration) must have presented something of a problem. We are told in the first part of the book, which gives a short history of the museum, that the museum's policy over the past half century has been twofold; firstly to enlarge the common store of knowledge to the visitor in such a way that he will be attracted, instructed and have his imagination stirred. This book ably demonstrates the capacity of the museum's staff to achieve the second part of this policy. The authors of the twenty-one short articles concerning exhibits of special interest, which comprise the second and larger part of the book, succeed in attracting, instructing and stirring the imagination of the reader. As this volume is the joint work of many members of the museum staff (including the photographs, which were made in the museum studio) the reader cannot fail to realise by implication that he will find these same qualities when visiting the museum; indeed he should find the book a compelling reason for doing so.

It would be a pity if the apparent brevity of the whole publication should deter educational libraries of all types from purchasing a copy.

D.V.

PAMPHLETS AND REPORTS

The 1956-57 *Annual Report* of the NATIONAL CENTRAL LIBRARY comments upon the continuous growth in the two-way traffic of books between British and foreign libraries, especially those of Eastern European countries, notably Czechoslovakia. An inter-lending arrangement has at last been concluded with Russia, resulting in the loan to the U.S.S.R. of 41 books and the borrowing of 96. Total issues during the year amounted to over 84,000 volumes, of which 12,677 went to adult education classes. The needs of adult education were carefully considered by a conference instituted by the NCL Trustees in 1954 (fully reported in ADULT EDUCATION, Spring, 1957), and recommendations were adopted calculated to produce closer and more fruitful contacts between librarians and class teachers. One important recommendation dispels a fear which had arisen: the Adult Class Department of the NCL is to continue, 'as it is an indispensable source of supply which should be adjusted and developed from time to time in accordance with the needs of public and extra-mural libraries'.

Also to hand is the 34th *Annual Report* of the KENT COUNCIL OF SOCIAL SERVICE. This comments in particular on the formation of a Churches Group for Kent, designed to make clergy of all denominations better acquainted with the social work done in the country. That this covers a wide field is shown by the Committee reports included: rural industry, preservation of rural Kent (illustrated with a beautiful photograph of oasthouses), county local history, citizens' advice bureaux, old people's welfare and housing, tuberculosis care, village halls (illustrations of two fine new ones) and community centres, hop pickers' medical treatment board and the Kent Association of Parish Councils.

The 1956 *Annual Report* of the RURAL MUSIC SCHOOLS ASSOCIATION gives an interesting account of activity at Little Benslow Hills and elsewhere, including a summer school for string teachers, a music holiday week and a number of conferences and meetings. The Association is faced with the gradual withdrawal of its grant from the Arts Council, since this was originally given for pioneer work and the Rural Music Schools are now well established, operatively speaking if not financially.

We welcome and wish long life to *The Neighbourhood Worker*, a new, modestly-produced quarterly with a gay green cover, price 1s. 6d. This is the journal of the SOCIETY OF NEIGHBOURHOOD WORKERS and, as its opening words state, 'it is indicative of an ever-deepening maturity of a body which seeks to deal not only with the professional problems of its members, but with social issues of our time'. The main articles in this first issue are by Dr Mabel Tylecote, writing on *Reflections on the Idea of Neighbourhood in the 20th Century*, and Ilys Booker: *The Use of the Group Process in Community Organisation, Administration and Group Work*. *The Health Education Journal*, vol. xv. No. 2, price 5s., published by

the CENTRAL COUNCIL FOR HEALTH EDUCATION, is a special number on social anthropology and health education. The articles are divided into three categories: (1) the proposition ('working with people of different cultural backgrounds', 'soap and education', 'health education and self-education'); (2) problems (for example, developments in special communities such as the Maoris and the Zulus); (3) planning and practice.

Of the many attractive and informative booklets on further education, which we receive it is perhaps invidious to single out only one or two for comment, and if we do so it is partly a matter of what comes readily to hand as the deadline for going to press approaches. The EAST SUFFOLK COUNTY EDUCATION COMMITTEE'S *Handbook of Further Education* for 1957-58 sets out in clear and readable form the facilities available in the Committee's sphere of influence, and includes a section on Belstead House, Suffolk's short-term residential college.

Rewley House Papers, published by the OXFORD UNIVERSITY DELEGACY FOR EXTRA-MURAL STUDIES, editor, H. P. Smith, always provide interesting sidelights on adult education. The current issue, Volume III, number V, contains articles on problems of teaching methods in trade union education in Germany, by Fritz Fricke; the experiment of 'English' university extension in the United States, by J. M. R. Owens; a Cornish literary institute of the 19th Century, by A. C. Todd; and the earliest origins of adult education (dating perhaps from the publication of *Utopia* in 1516 and the founding of Gresham College in 1575) by H. P. Smith.

The Leeds Branch of the WORKERS' EDUCATIONAL ASSOCIATION has published a short, attractive history of the Branch, *Workers' Education in Leeds*, by J. F. C. Harrison, with a foreword by Sir Charles Morris. As the author remarks in his preface, 'the story of the Leeds Branch of the WEA has a threefold significance. It is part of the recent social history of Leeds; it is a contribution to the general history of the adult education movement; and it is an excellent example of that remarkable English social institution, the voluntary body'. Dr Harrison describes the founding of the Branch in 1907, writes of its origins and purposes, its ventures and achievements, and ends on a challenging note with 'work in progress'. Soft options are not encouraged in Leeds.

Those concerned with play-reading groups, amateur dramatic societies, or otherwise interested in drama will be interested in the new series of *Penguin Plays*, the purpose of which is to provide a balanced collection of 20th-century plays from many countries. The first two volumes to be published were Tennessee Williams's *Cat on a Hot Tin Roof* and *Four Modern Verse Plays* (*The Family Reunion*, *A Phoenix Too Frequent*, *Thomas Cranmer of Canterbury* and *Happy as Larry*), edited by Martin Browne. Several Shaw titles have since been published. Prices vary from 2s. 6d. to 3s. 6d. per volume.



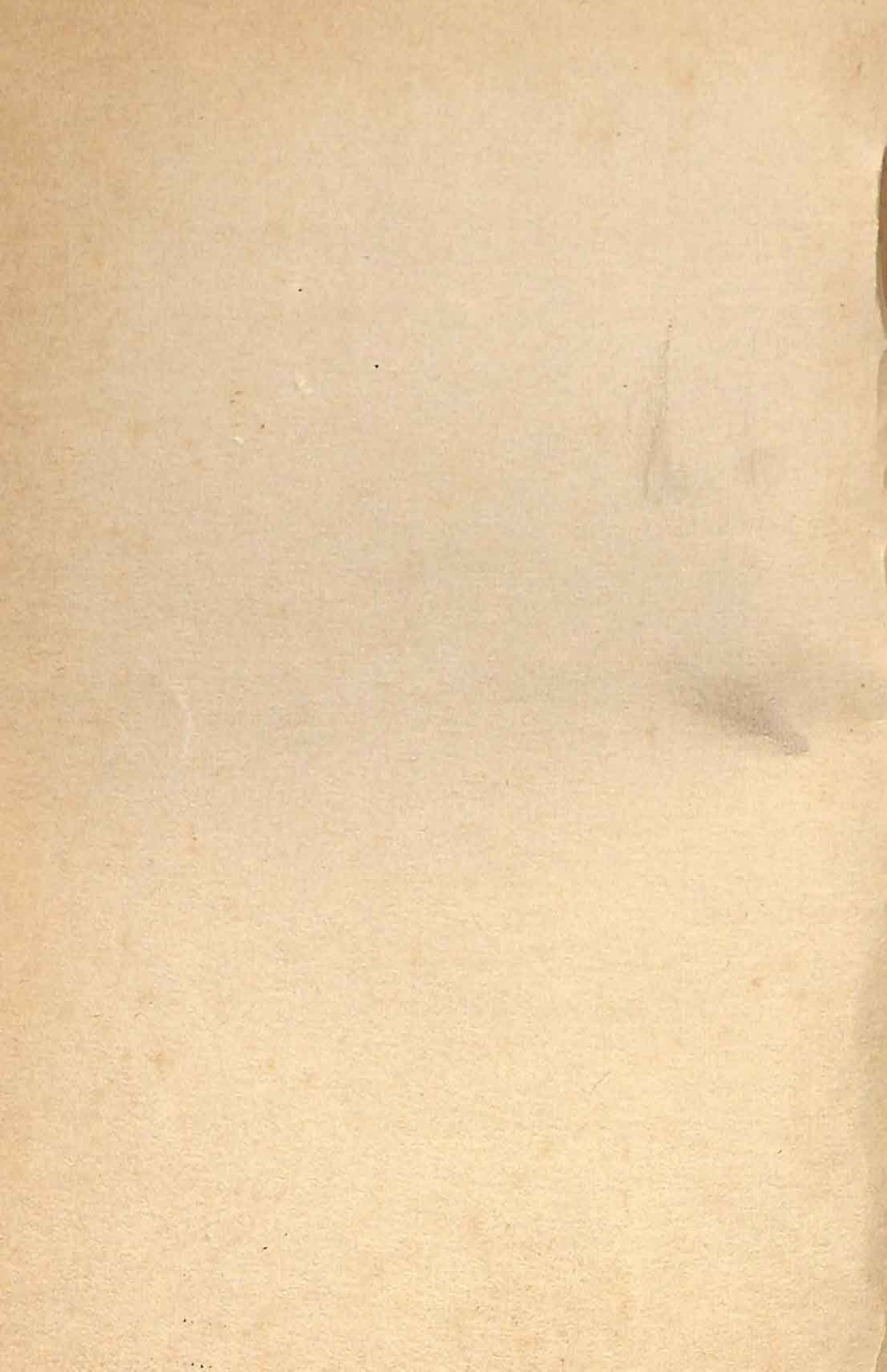
ADULT EDUCATION

A QUARTERLY REVIEW

Spring 1958

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35 QUEEN ANNE STREET, LONDON W.1

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ADULT EDUCATION

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NOTES OF THE QUARTER

THIS excellent issue of ADULT EDUCATION . . ., noted *Education*. 'A remarkable article by Mr Brian Groombridge in the Winter number of ADULT EDUCATION sounds a positive trumpet-blast of confident defiance' said the *T.E.S.* And most important, it is clear from correspondence and sales that these recommendations, and the *Manchester Guardian's* leader on Mr Trenaman's article, did not go unnoticed by consumers as well as producers.

One letter of appreciation chimes particularly with the main group of articles in this number. 'I am grateful to you for printing in full Mr Wilcher's address on "Our Part in the New Commonwealth",' writes Mr Leslie Tait, Chief Education Officer of the Peterborough Joint Education Board. 'You may like to know that this year as a variant from the Arts Weeks which we held in 1949, 1951 and 1953, we are having a Commonwealth Arts Festival. The whole purpose of this is to bring together the Arts Week idea and the interest which has been aroused, particularly in the schools, through the work we have been doing with the Imperial Institute by way of visiting lecturers, sixth form conferences, adult education courses, etc. The programme for the festival itself is not quite complete, but it will include a broadcast concert in which Elsie Morrison (Australia) will take part, a recital by Alan Loveday and Colin Horsley (New Zealand), illustrated talks on Canada, West Africa and the Caribbean, a session of films on the Arts in the Commonwealth, and probably a folk dance festival with dancers and drummers from all over the world.'

* * * *

This at least is a practical response to Mr Wilcher's challenge. The articles we publish from some of the remoter areas of the

Commonwealth represent others—little candles in an unquestionably naughty world. If we were right in arguing last month for the absolute importance of adult education in our metropolitan society, it is even more important that in the emergent commonwealth we act in a manner compatible with the scale of our problems. This will not necessarily be the response of those who are privileged, at this time, to rule: Mr Clutton-Brock, for instance, is not the most popular figure in Southern Rhodesia. But we are prepared to stand on the belief that privilege has never been a good judge of anything but its own interest and only of that on the shortest view. Adult education is a protestant phenomenon: it is always in alliance with the fundamental protest at being treated as less than a man and it moves naturally from that to a concern for the things fitting to the acknowledged man. One thing is certain, there is no 'safe' adult education; those who serve it do not prejudice changes in their society but they fail themselves and those who look to them if they do not put their fellows in the way to change society for themselves, if they wish to do so, in the light of knowledge and reason.

However far we may sometimes seem from such high excitements at home, these are still the terms on which adult education can contribute to the making of commonwealth, as some of our contributors seem to know.

* * * * *

Official enthusiasm for Unesco has progressively declined since the days when a Permanent Secretary of the Ministry of Education was chairman of its Executive Board. No such conjunction is to be looked for in the near future so that it is all the more important to welcome even so modest an activity as the publication by HMSO* of the report of a seminar for which the United Kingdom National Commission took direct responsibility. (Let it be said for the benefit of Lord Beaverbrook that the Treasury stoutly resisted this project until Unesco itself offered to meet most of the bill.)

The Director of the Seminar was Professor Waller, who has edited this unusually effective report with a rare niceness of touch. His own opening and closing addresses are among the best of several good things in it and no one reading them will doubt what he means when he speaks of the need for more 'descriptive or

* *The Universities and Adult Education—Report on the Regional European Seminar, Bangor, September 1956*, HMSO, 5s. od.

evocative writing capable of giving people in our own countries and, even more important, in other countries, an idea of the nature and spirit of the work we are doing'—the 'lively and human spirit (that) can so easily evaporate in an analysis of administrative problems and organisational circumstances'.

The administrative framework of the seminar, the working paper, the formal conclusions, are all clearly set out, but the skilful linking of main addresses with résumés of the consequent discussions enables the main text to be read as a continuous and cumulatively interesting narrative. A high point is provided by M. Babin, the Rector of Strasbourg University, in a formidable statement of the French reasons 'Why Not' and there is a nice display of heterodoxy by Mr Philip, the Chief Education Officer for Devonshire. Altogether a more valuable and attractive job than its tepid reception in the general and educational press would suggest.

* * * * *

Three years ago the Institute acted as sales agent for the West Riding County Council in connection with the published addresses delivered at a two-week training course for teachers in further education which the Authority organised in the summer of 1954. A long jump ahead of everyone else, except the Ministry, the West Riding ran a similar two-week course in August 1957 and the Institute is again distributing a resulting publication. Now available (5s. od. net—postage 6d.). *Authority and Changing Values* is a more substantial work than its predecessor and the separate contributions are more clearly related to a common theme.

If any Local Education Authority, unable to run such a course itself, would like to make a large-scale distribution of this work to evening institute principals or part-time teachers in further education, some reduction in price could probably be arranged.

* * * * *

The enclosed order form contains also a reminder about the Summer 1958 edition of the *Calendar of Residential Short Courses*. This is the seventeenth issue and its production is now a regular part of the Institute's routine services. The interesting thing is that the public shows no sign of boredom. It is regarded as 'news' by journals as far apart as *The Lady* and *The Observer*. Almost half the women's magazines make regular references to it and it holds its place in 'Look, Listen and Learn' now transferred to the centre

pages of the *Radio Times*. We know from many testimonies that it delivers the goods in the form of students' applications and although the Calendar entries look like being more numerous this summer than ever before, we are fairly confident that we are nowhere near saturation point in the provision of opportunities for residential adult education. If at times in a particular centre it seems so, it probably means that there has been a failure in liaison and publicity rather than in public interest.

* * * * *

In 'News from the Field' at page 307 we print a comment by the Director of Education for Brighton which is a reminder of how much we welcome constructive suggestions whether arising out of things done or not.

The Conference Committee cannot go all the way with Mr Stone for two reasons: they did attempt to work on the lines he suggests in 1956 and for this year at least the new situation in local government and its implications for adult education must take pride of place. We hope, however, that one feature will be a consideration of the total responsibility of local authorities, and not only of their education committees, for the civilised quality of contemporary society. This should bring us fairly close to Mr Stone's particular concern.

Place and time? Trinity College, Cambridge, September 12th to 14th, 1958.

* * * * *

February 20th, 1958

At a meeting on February 14th, the Council of the Institute took note of the issue by the Minister of Education of Circular 334 'Educational Expenditure' and of a protest circulated by one of the constituent members. The Council felt that no useful purpose would be served by further written communication to the Minister. The Secretary was asked to prepare a detailed paper for consideration by the Executive Committee reviewing administrative and financial policy in adult education in recent years.

THOUGHTS ON ADULT EDUCATION IN CENTRAL AFRICA

by *G. Clutton-Brock*

Warden, St. Faith's Mission, Rusape

IF Adult Education is a study of the art of living, so that man may look forward to a better civilisation, it is a social process, concerned with all sides of human activity, from individual hobbies to community projects, from family life to citizenship of a nation. It is not easily definable, but includes literacy classes, community development schemes, continued education classes and courses—(spare-time or residential), clubs, societies and associations for various social purposes, and University extra-mural studies.

Throughout many parts of the world there is an increasing sense of urgency about Adult Education, due to awareness of man's need to keep pace in understanding with the rapidly changing social order; where social change is incomprehensible it becomes intolerable, often with disastrous results. In various parts of the world Adult Education activities are promoted in different ways, but generally through association between voluntary organisations and government; they require freedom of initiative for the individual citizen and the encouragement, help and guidance of government. There must be room for experiment, though there are certain common principles.

The need for Adult Education does not become apparent through popular clamour for it; it is greatest when felt least. It is first perceived by individuals; the response to initiative proves or disproves the need. The results are shown in an awakening people, an increase of activity, physical, mental, spiritual, a fuller community spirit, a greater sense of civic responsibility, a strengthening of nationalism at its best, the dynamic for building a nation. Where totalitarianism rules, the awakening of citizens is feared and Adult Education discouraged; where a democratic tradition governs, Adult Education is encouraged as the chief means of promoting economic development and good citizenship.

In the Federation of Central Africa the situation with regard to Adult Education is confused, which reflects a dilemma in the aims of government. Seven million people, a majority backward in modern living, are faced with the impact of industrial society and

the need for rapid adjustment to it. For the citizens of tomorrow, the younger generation, all efforts are put into formal schooling; for the citizens of today, the adult population, negligible provision is made. There are examples, in both rural and urban life, of Adult Education being promoted in various ways. Voluntary associations, industrial undertakings and Government realise the problem, the adjustment of the population now, but are hesitant to take the necessary steps towards education of adults for fear of too sudden awakening undermining existing security. So the position is uncertain; Government and voluntary associations are not sure whether Adult Education is a good or a bad thing, so take steps both to encourage and discourage its growth, and so inhibit the vigorous action needed. There is tentative aid to 'community schools', a community project here or there, encouragement to women's clubs and certain voluntary effort under special circumstances, and an adult education officer appointed in one or two places. But there is not a strong conviction in responsible educational quarters that the provision of the widest possible variety of facilities for Adult Education is both urgent and necessary to the stability and development of the country, so there is not a strong movement to promote Adult Education.

NEEDS

In this multi-racial society, dedicated to 'partnership', there are certain indications which point to the need for such a movement:

— The ancient structure of life of a majority of the population is being broken up and remodelled to fit the modern industrial world. Rapid social change if not understood and accepted can have the same results as in Kenya. A full pay packet is not enough; nor is the academic education of children. Adults who have missed the chance of formal schooling, or for whom it has proved inadequate, need the opportunity to increase their understanding of the world in which they are living. For this, continuing adult education from a social and economic point of view is needed in both town and country. Economic advance is rapid; political development is on the horizon; personal as well as communal progress is necessary to provide a sense of purpose and an assent to the national effort.

— In a new country the relationship between industrial and social conditions is very close. In urban areas there is continual

need for intelligent adjustment to industrial conditions without which orderly relationships in industry cannot be maintained.

— In an uprising country an essentially practical approach to life is still necessary, and education is needed in the practical process of living. The three Rs are not enough. It is necessary to widen the scope of knowledge and experience of those who have received only a formal elementary education so that their understanding of values and standard of appreciation may be improved.

— Where opportunities for people of different race and background to meet and understand each other are few and far between, it is necessary to increase the opportunities for people of all sorts to meet under circumstances which are voluntary, controlled and purposeful.

— A nation emerging needs to raise up competent leadership from among the people themselves and to increase the competence and sense of responsibility of those who are in positions of leadership. Free association in adult education increases the dynamic which makes for development.

— In a country with such tremendous economic and social problems to solve, it is necessary that the results of thought, experience and research should be widely disseminated and quickly assimilated, so that they may be rapidly and fully used.

OPPORTUNITIES

New ways for Adult Education will continually be opened up, but there are abundant opportunities now of the more obvious sort:

— In urban areas, and to some extent in villages, afternoon and evening classes, and even week-end classes, can be extended to provide for academic education from literacy to matric standard, and to provide for handicrafts and hobbies and subjects of general interest.

— Residential courses for short periods of a few days or longer periods of a few weeks can be provided in subjects of practical interest or use, closely related to living. The Government of Kenya finds such courses at the Jeanes School to be of the greatest value; short week-end courses have been found to be of considerable value at St. Faith's, Rusape. Such short residential courses may be an alternative to evening classes in a country where the population is widely scattered. Students can

be drawn from a wide area and from different social classes; they can be drawn together to a course built on vocational interests; students are not uprooted from their daily work. These advantages added to the valuable social experience, may point the way for those for whom opportunities for adult education are necessarily meagre in their local district.

— Free association for both educational and social purposes can be encouraged through clubs, voluntary group activities, and neighbourhood and community centres. There is much to be said under certain circumstances, particularly in slum areas, for enlightenment through entertainment!

— Suitable classes for extra-mural University extension lectures can be formed gradually, and these will provide valuable opportunities for people of different race and class to mix.

— Courses can be arranged for training in leadership for local adult educational activities.

— Literature bureaux can be established and local library services started gradually. These can include the provision of teaching aids, exhibitions, demonstrations and the provision for the circulation of mobile cinema units.

— The broadcasting service can provide an extended programme with a wider variety of items designed to promote adult education.

— Efforts can be made to interest employers in more than literacy, in the idea that education can be carried on through the living experience of production and is as vital to production as production is to the spread of education.

CONDITIONS FOR START OF A MOVEMENT

In these ways and in others Adult Education is being promoted, but the need for further development is great. The Adult Education movement in this country should develop through partnership between voluntary associations and government, through government encouraging any local organisation which may get going to provide adult education provided its bona fides is clear. The main conditions for the start of an Adult Education Movement are:

— the recognition by government and voluntary associations of the urgent need for development in all spheres of adult education.

— the acceptance by Government of the fact that progress can only be made in an atmosphere of freedom and spontaneity, so that greatly increased grant-aid must be given for Adult Education without exercising control and with no more conditions than are necessary for public accountability.

— the establishment of an independent body of high repute to promote and guide the development of Adult Education; such a body must not be an instrument of government nor government sponsored, or it will fail to evoke the initiative of those it is designed to serve: it should not be a part of the University or it may involve the University in activities detrimental to its standards; it could perhaps be established in the form of an Institute of Adult Education; it must in any case be composed of those who will gain and hold the confidence of the people whose needs it will fulfill.

— the recognition by government of this independent body as the 'Adult Education Grants Committee' authorised to receive and distribute public funds for adult educational activities, either directly or through local committees.

— the appointment of an Adult Education Research Officer to study needs and ways of meeting them, and the appointment of Adult Education Officers to cover all areas and to encourage the extension of work already going on and to open up new ways; these officers should be appointed by the independent body and their salaries and expenses 100 per cent grant-aided by government; they should be recruited for their experience in adult education, and as the necessary experience does not exist to the required extent in Central Africa, recruitment would have to be from overseas.

— the enrolment of the aid of other interested bodies, of the University to develop extra-mural work, local research and the training of local leaders, and of commercial and industrial firms to develop adult education in its relation to production.

In these ways a start may be made towards the vigorous development of an Adult Education Movement so that those whose destinies are now being forged in the emergence of a society new in the history of the world, may enter into it with understanding and co-operation, may find fulfilment not frustration, and the stability and security of society may be thus preserved.

WEEK-END ADULT EDUCATION COURSES AT ST. FAITH'S

During the last eighteen months at St. Faith's Mission, Rusape, an experiment has been made in holding certain week-end courses of an educational nature. These are based upon experience gained in the previous years in holding such week-ends in a more informal way. Previously they had to be held in private houses for lack of other accommodation. Now, at the Community Centre at St. Faith's there is a lecture hall and dining room together with dormitory accommodation. This makes possible the holding of courses in a more formal way and on a larger scale.

These short courses have proved successful beyond what was originally thought possible. During the last eighteen months five courses have been held. The subjects covered have been Law and the Legal System; Co-operation in Agriculture; How we are Governed; Aspects of Education; Aspects of Agriculture. The subject of the next course arranged will be Economics; and the following one is planned to be on Local Government.

The numbers attending each course have risen steadily from about 60 at the first to 200 at the last, of whom about 100 were resident at the Community Centre. Those attending have been mostly men and have included farmers, teachers, businessmen, students and workers in various occupations. Some women have also attended, and some members have come from as far as 150 miles away. Members have stayed three or four nights and have paid their fares and for their board and keep. The programme has always included walks around the farm and social activities at St. Faith's and these have produced interest and discussion. In 1956 a party of about 30 visited the Agricultural Research stations at Grasslands, Marandellas, and Henderson, Mazoe. In 1957 the numbers had more than doubled and a party of 70 visited the Henderson Research Station, Mazoe, all paying their own costs of travel. In 1956 it was apparently the first time that African people had visited these stations. On each occasion the party was received by the Director and staff with the greatest courtesy and hospitality and the tour, with lectures and discussion, went on throughout the day.

The members of these courses have been largely African, though a few Europeans from the locality and from farther afield have attended, as also have a few Asian people. Some have played a part as chairmen and all who have attended have entered fully

into the whole proceedings. The lecturers have included experts of national reputation, professors of the University, heads of Government Departments, lawyers, business men, etc. The week-ends have thus provided an opportunity for many people to hear these experts lecturing on their subjects, an opportunity which they would not easily get in any other way. Lecturers have also included those on lower levels of achievement, and the chairman for each meeting is usually selected from those attending the course. Thus quite a large number of people are able to play a part in each course. The lengthy discussions and questions which have always followed each lecture have shown a high standard of appreciation and have tended to surprise visiting lecturers. Lecturers, Chairmen and visitors have joined members at meals and discussion has continued over the table until the bell has rung for the next session. Thought, conversation and activities of various sorts have continued at high pressure throughout the week-ends, and have given some indication of the value of these courses in the advancement of general knowledge and the sharing of social experience.

Thus in various ways these courses have proved valuable. They bring together a wide variety of people of different race and background who would not readily meet otherwise either socially or for discussion. They provide the opportunity for considering basic problems in which people are vitally interested in the informal and friendly atmosphere and the realism of ordinary village life. They make it possible for general knowledge to be disseminated, for problems to be hammered out in discussion, and for common sense solutions to be worked out. Sufficient experience has now been gained to show the value of extending such courses, broadening their programme, and perhaps on occasions extending their length. This small project has arisen, not through a scheme designed on paper, but through practical experience of the needs of a local population whose work lies in various spheres from that of a farm labourer to headmaster of a school. It has arisen as part of the activity of ordinary village life, wherein it becomes increasingly apparent that further informal adult education must go hand in hand with economic betterment. Each is dependent on the other. Thus these courses are an integral part of village life and are fully supported by the people of the village by whose efforts they are largely made possible.

Extension is not, however, possible without some outside aid.

The fee of about six shillings which is charged for board and keep for a week-end only just pays the bare costs of food and lighting. Yet to increase the charges would exclude quite a number who want to attend, as the fee plus travel expenses is often as much as many people can manage. An additional per capita grant of 2s. per day would enable these courses to be extended and to be relieved of financial difficulty, provided always of course that, as at present, lecturers are prepared to come as a voluntary service. Experience so far would indicate that this expenditure would be worth while, in that these courses are of value in broadening the outlook of many people in various ways so that they become more efficient in their occupations, better citizens, and able to live a fuller life.

WEST INDIAN ISLAND

by Norman H. Booth

*Resident Tutor for Trinidad and Tobago Extra-Mural Department,
University College of the West Indies*

THE quarterly arrival of ADULT EDUCATION in the West Indies is an event of academic interest. Those erudite discussions, especially on large matters concerning the 'real' nature and purpose of adult education, evoke pleasant nostalgia. But such things appear unreal, as viewed from a new world. Fields of adult education in the West Indies, if not uncharted are, at any rate, largely untilled.* Free from the compartmentalism of work in the homeland and so from administratively-motivated disputes (with 'lines of demarcation' so often emerging like bare bones from the body of 'theory'), workers in the West Indies can afford to be more experimental. At the same time, when confronted with a wide range of free choice in educational endeavour, it is found well to avoid the danger of 'spreading out' too much, well to keep in mind the warning taken from economics about the application of scarce means to unlimited ends.

Like the other new University Colleges in British tropical areas, the University College of the West Indies included from the first a strong Department of Extra-Mural Studies. It is not intended here to discuss the Department as a whole but merely to give some account of rather more than three years' work in the Island of Trinidad (with its small 'Island-ward' of Tobago).†

Some mention should be made however of the wider context of Extra-Mural work and especially of the unique geographical setting. Seven British West Indian territories are served from the University College in Jamaica and they stretch over an arc of some two thousand miles, from British Honduras in the north-west round through a lot of small islands scattered over the glistening

* The experiences given below could, however, provide some further material for discussion on 'the traditional' versus 'the new' as conducted, for example, by Mr Wiltshire in the issue of Autumn, 1956 (*The Great Tradition*), by Mr Hogan in the issue of Spring, 1957 (*The Last Refuge*) and by Mr Wiltshire again in the summer issue of 1957.

† Allegedly the place where Defoe cast up his Robinson Crusoe. If this is so, there is perpetuated among its present inhabitants little of that deism and canny individualism characteristic of the author's outlook. Tobago retains a primitive naivete and is still one of the loveliest spots in the Caribbean.

waters of the Caribbean, down to the other mainland territory of British Guiana. So, in terms of European distances, Trinidad stands as if the University of Bristol had decided to have a Resident Tutor working in Istanbul. The population of the whole area is 3,497,000 with Jamaica containing 1,542,000 of these. Trinidad and Tobago is second largest with 742,500 people, enclosed in an area about the size of Lancashire.

More sharply perhaps than any of the other territories, Trinidad presents the problem of a multi-racial society striving to knit its people more closely together, and together also with peoples of the sister territories, within the new Federal framework and driven by impulses of the new nationalism.

45 per cent of Trinidad's population are of Negro descent. Their outlook is separated from that of their African cousins by centuries of history. Though Ghana's independence is received here with excitement and pride, African languages and cultures amongst the original slaves had been almost entirely destroyed, along with other tribal ties and all forms of family life. In this vacuum, a dependence on British culture has characterised West Indian life over the generations, an influence whose depth is impossible to estimate but whose width goes beyond, for example, the passionate addiction to the game of cricket. The new University education, when it came, was thus inevitably stamped by the British pattern, including the approach to extra-mural work.

The other chief racial group is that of Indians, whose forebears were brought over to work as indentured labourers on the sugar estates when slavery was abolished. These form 36 per cent of the population, by far the largest number living as peasants and sugar workers in the small villages of the plains, with elementary standards of living and of literacy; but some of them (along with members of some very small minorities, such as the Chinese) hold positions of growing importance in commerce, in politics and, latterly in the professions.

With this racial mixture, and with new opportunities in the present times of rapid social and political change, the 'demand' for adult education such as an Extra-Mural Department seeks to provide comes from a quickly expanding lower middle class, rather than from an urban proletariat or a village peasantry.

The picture is different in other parts of the West Indies and the job of Federation is precisely to reconcile such divergent tendencies

up to the point of a common political manageability. When the University College was founded and Extra-Mural work began in 1949, it was under the leadership of the Hon. Philip Sherlock as Director of Extra-Mural Studies. Himself a West Indian, he helped to found the College and is its present Vice-Principal. And all was done with conscious anticipation of Federation and the political independence to come.

Pre-occupation with West Indian affairs arising from the new opportunities might have been expected to produce a voluntary movement in adult education, a movement with focus and drive distinctly nationalist in character in contrast, say, to the focus and drive from an urban working class and its middle class leadership, as seen in the history of the WEA. No such movement has yet emerged; nor are there signs of anything corresponding to the People's Education Association of Ghana, where the approach to Extra-Mural work appears to have emphasised certain of the traditional features from England, in contrast to a more eclectic and empirical approach in the West Indies.

The present Resident Tutor's predecessor in Trinidad had spent some years in new ventures, with admirable results. He gave stimulus to the formation of an embryo system of 'Evening Institutes' for the island and in laying plans for an omnibus type of 'Adult Education Centre and Workshop'. He formed some classes of keen students in the social sciences and succeeded particularly well in arousing interest in the more cultural aspects of sociological studies, as applied to the unique material of West Indian people and institutions. Small teams of men and women undertook 'student research' in these matters and he himself made valuable contributions as joint-editor of the Extra-Mural Department's journal *Caribbean Quarterly*. A recent example of such research is contained in an issue dealing with Trinidad's colourful Carnival, with the accompanying folk-phenomena of Calypso and Steel Bands.*

To one brought up within the disciplines of the British structure, it seemed that further advance could be made along three selected lines and each, as it happened, came to wear something of an 'orthodox' look.

Firstly, a programme of evening classes was developed. Inheriting

* Purely Trinidadian in origin but with calypso and steel-band now being copied in other Islands and with many features pirated abroad and debased by commercial enterprise.

a collection of classes, in range of subjects odd enough to raise the eyebrows of any Local Education Authority or Director of Extra-Mural Studies in England, this programme was expanded and made more selective—a process which could continue indefinitely it seems, limited only by the supply of part-time tutors and by calls on the energy, time and money available to the Resident Tutor.

Secondly, a programme of residential and other full-time courses was inaugurated. In the past two years, seven such courses have been held (five of two weeks' duration, one of three weeks and one of five weeks, attended in all by about 300 students).

Lastly, and emerging from the above, there is the beginning of a voluntary movement for adult education with strong West Indian flavour.

1. The programme of Extra-Mural classes, though offering less wide a variety of subjects than at the beginning, now assumes large proportions, when considered as the responsibility of a single Resident Tutor.* The current programme has just arrived. It is handsomely printed and of vaguely ecclesiastical format, as seems to befit the dignity of a University. Nearly a hundred classes are listed, forty-seven of which are two-year courses, the remainder being one-year courses:

28 classes are in the Natural Sciences and Mathematics;

21 are in Languages (English, French, Spanish, Latin);

10 are in subjects such as Law and Journalism, with a technical approach.

Over 30 classes may be said to represent the specifically 'liberal' content of the programme. (Literature, Drama, Economics and 'Social Studies', Politics, Psychology, Geography, Logic and Philosophy, History and West Indian Affairs.)

The preponderance of classes in subjects normally dealt with in Britain by LEAs and technical institutions is due on the one hand to the virtual absence in Trinidad of a system for technical and 'further' education and on the other hand to the fervent desire of large numbers to enter or to move upwards in occupations of the expanding middle class by dint of passing examinations. Although

* Especially since the duties of a Resident Tutor in the scattered islands are wider than those of his counterpart in Britain, including such matters as affect the Registrar's Department concerning University entrants, the keeping of local accounts, the reception of many visiting lecturers and professors, the running of a weekly adult education programme by radio and local 'public relations' activities of a responsible kind.

a note in the programme says that 'courses are intended primarily for those with a general interest in the subjects concerned', there is no doubt about the career motivation of most of the students. And some of the part-time tutors, of deliberate intent, gear their syllabuses to examinational needs, ranging from G.C.E. at Ordinary and Advanced level to 'Tutorial Classes' (held two nights a week over a two-year period) for London External Degree B.A. and B.Sc. examinations at Part I and at Finals levels. Students pay fees averaging 32s. per year in each subject. Registers are kept but there is no system of Government inspection. About two-thirds of this work is recognized as not being characteristic of the tasks normally undertaken by a University's Extra-Mural Department. On the other hand, Government is appreciative that here is a job which needs doing and which is being carried out with due efficiency, so the Education Department gives grant-in-aid to the extent of two-thirds of tutors' fees. In these circumstances it was interesting to try to increase the proportion of classes with a liberal and non-examination approach, and this from within a body consisting now of some 1,500 students. First results did show some slight increase in liberal studies (largely carried out, however, through 'University Extension Lecture Courses' run on traditional British lines and by informal 'study-group' activities not registered as classes). But the main body of vocationally-minded students at evening classes remained unresponsive to such appeals. Nor did an attempt to form an 'Extra-Mural Students' Association' prove successful except in some of the villages. It was from elsewhere that the impetus to liberal studies eventually came.

2. In the summer of 1955, the Extra-Mural Department ran a two-weeks' course of 'training' in a background of liberal studies for civil servants and others (subjects being Economics and Economic History, Political Theory and Comparative Constitutions). The Imperial College of Tropical Agriculture agreed to place the fine accommodation of the College at the disposal of the University College. Middle grade civil servants, together with people in similar positions from industrial and commercial firms, experienced something of the University atmosphere of a similar residential course in Britain. This was followed in 1955 by a two weeks' course for social workers from the statutory and voluntary social services; and in the following year by an extended course for Civil Servants, this time of five weeks held for part of the time at a Benedictine

Monastery and later at the Imperial College. In 1957 a three weeks' residential course was held for social workers, and a two weeks' course in Drama (conducted by the Extra-Mural Staff Tutor in Drama). Previously a two-weeks' course had been held in Sculpture and another two-weeks' course for Trade Union Leaders (conducted by the Staff Tutor in Industrial Relations).

3. It was from the full-time courses in the social sciences that enthusiasm was aroused for a liberal approach to studies and from which inspiration has come for what may prove to be a significant voluntary movement in West Indian adult education.

Young graduates who had become interested for the first time in adult teaching and some of the more socially conscious students first formed Extra-Mural classes in the subjects taken at the full-time courses. Class lists for these were quickly filled. They then pressed for something more specifically related to the needs of West Indian citizenship. Thus was formed, early in 1956, the 'West Indian Affairs Study Group', the objects of which are stated as follows:

- '1. To improve members' own knowledge of West Indian Affairs (with special reference to economic and political studies) by means of group-discussion and research.
2. To help in arranging, for group members and others, schemes of training in the content and technique of adult education lecturing on West Indian Affairs.'

The Group is consciously though modestly 'Fabian' in its tactics, seeking no larger general membership at this stage but preparing the ground for a wider movement. The first of its immediate objectives, as stated above, is carried out partly by regular monthly discussions of good standard (resembling perhaps those of a good Tutorial Class very alive to current political and economic issues). Modest pieces of research, such as on Housing and Public Health were undertaken and there was team work for an analysis of voting attitudes during the last General Election—the last requiring quite an amount of civic courage in the political circumstances of the time.

A library was built up and much needed brief bibliographies of West Indian Affairs subjects were compiled. The Group runs, with great success, a monthly broadcast when panels of group members discuss West Indian Affairs. The second immediate objective is now being realised through the running of an Extra-Mural 'evening-and-week-ends' course on 'the content and techniques of adult

teaching as applied to West Indian Affairs', conducted by six tutors drawn from this Group, with the Resident Tutor. In this way an additional number of tutors will be given some help to prepare themselves for membership of a panel of tutors which has been recruited for a 'Special Scheme'.

The 'Special Scheme' has been drawn up by the Resident Tutor and approved for grant-in-aid by the Education Department. It provides for a small Joint-Committee, consisting of Education Department officials, the Resident Tutor and a representative of the Group. The Resident Tutor will be responsible for the running of the Scheme, for selection of tutors and for organising classes. Subjects are offered in six-lecture 'unit' courses, with syllabuses so designed as to ensure some continuity in 'follow-on' courses. Fairly uniform types of syllabus have been adopted, all in West Indian economic and political topics.* Recruitment is through organised groups—Trade Unions, Teachers' Associations, Village Community Councils, etc. The first batch of over 30 courses offered has already been fully booked-up, although courses in the special scheme are not down to begin until early in 1958.

Group members anticipate no difficulty in recruiting from members of classes formed under the 'Special Scheme' a vigorous body of students for membership of a voluntary organisation in adult education (which has all along been its ultimate aim) nor in securing affiliation and general support from the voluntary bodies benefiting from the school. The present ferment of thought and speculation is almost embarrassingly conducive to the growth of such a movement and comparisons with Britain would have to go to earlier periods in social history for adequate appreciation of the atmosphere and opportunities. The decisive victory of the People's National Movement Party in the General Elections of 1956 was accompanied by a 'rational' and 'educational' approach to the electorate.

In building up the party and during the election campaigns, Dr Eric Williams and his supporters addressed open-air meetings where interested audiences were offered what were in effect public lectures. The tone and content of the speeches were in strong contrast to the emotional appeals to which people had been accustomed at political meetings. There is no doubt of the existence in Trinidad

* e.g. in Economics, on 'The National Income', 'Population', 'Trade and Finance', in Politics, 'Federal Constitutional Problems' and 'Political Movements in the West Indies', with similar topics in political and economic West Indian History.

today of a wide-spread enthusiasm for the discussion of all questions of social policy.

The University College has requested that an independent survey of its Extra-Mural work be undertaken by a well-known Canadian adult educationist. In deciding to have this done, the fact is stressed 'that the College and the community it serves are at the beginning of a period of rapid and fundamental change with federation an accomplished fact and political independence only a few years in the future while economic development is being accelerated throughout the area'.

In Trinidad, where the strong forces of 'demand' reflect this situation, attempts to canalise the demand have hitherto found expression only in a number of fragmentary 'adult-education' attempts (often ineptly conceived or ill-directed) at enlightenment on the stirring issues of the day. The Group's activity is that of a more orderly and considered approach, embodying the deliberate but responsible and impartial approach to teaching on controversial issues so characteristic of British models, with a democratic spirit and methods of organisation resembling those of the WEA; studies are focused on problems of the new nationhood rather than of an urban working class but with educational ends related similarly not to examinations but directly to social life.

ENGLISH FOR OUR COLOURED CITIZENS

by *F. L. Mayell*

formerly of Clifton Institute, Birmingham

LAST September I left my native Birmingham to live and to teach in the south of England. Many ties were broken, but new and similar ones are taking their place. It was inevitable that my new life would have much in common with the old, socially, culturally, and professionally. There is, however, one experience, rich and unique, in my teaching career which will never be repeated.

As the nights close in I see, in my mind's eye, my erstwhile coloured students converging on an old primary school in Balsall Heath where they will spend two hours striving to improve their English. They will have worked hard all day, most of them in factories, and some will have travelled considerable distances. Their purposeful determination and steadfast attendance—four evenings a week in most cases—will command the respect and even the admiration of my successor.

I shall always remember my class at Clifton Institute, always be mindful of the privilege of having been given charge of it. Nowhere else, I imagine, could have been found a greater diversity of human characteristics in so small an assembly. There were differences of colour, race, nationality and religion, of intelligence, temperament, age and class. The students, however, possessed a common factor: a desire to improve not only their understanding of the English language and way of life, but, I believe, the tone of their personal lives.

This wider, deeper implication of membership of Clifton Institute is of great importance. Mr J. Hegan, O.B.E., had in mind much more than just another night-school when he opened the doors of this old school to the coloured people who had come into Birmingham from all parts of the Commonwealth to seek a living. This was to be a kind of spiritual gateway into Britain, a place of influence and recreation as well as of instruction.

Much has already been written of Clifton Institute, this unique and successful experiment which has established for its founder and for Birmingham a special place in the history of education, but

Clifton certainly is not a thing of the past. New members will continue to arrive with their hopes and apprehensions, their difficulties and problems—bewildered men who must find homes and jobs, fill in forms they cannot understand, and obey laws which are incomprehensible to them.

A class at Clifton Institute has, I imagine, no counterpart in any other educational institution. I recall my own sense of inadequacy when I faced, for the first time, my dozen or so students. The immediate problems seemed overwhelming. Who were these people, and what manner of people were they? What were their needs? What should I say to them, or, more apposite, what ought I not to say? Would I ever get to know them as individuals, and how did I pronounce those outlandish names in my register?

Now, in retrospect, I see those faces: the inscrutable gaze of the turbaned Sikhs, the shrewd appraising eyes of the Pakistanis, the over-anxious expressions of the West Africans. I recall my gradual discovery of each one as a person, and my sense of accomplishment when I knew that my friendship was accepted as sincere.

During term time there are ten or more English classes functioning at Clifton. Students are put into these according to attainment. The degree of uniformity within a class is not as great as one would assume, because language difference has many facets. Not only do teachers speak a different language from their students, but the students have no common language among themselves. Sources of English vary: for example, there may be a Somali who acquired his aboard a British merchantman, a Pakistani who has picked his up at a stall in the Rag Market, a Hindu, newly arrived, who learnt a stilted phraseology in a remote village school, and always, of course, the illiterate, likeable man from Jamaica whose native tongue is a semi-articulate impoverished English.

Pronunciation and vocabulary are the basic factors in teaching any language. At Clifton the maintaining of a balance between the two must be adjusted to meet the requirements of each student—the Hindu who pronounces well with dubious comprehension, and the Somali who understands perfectly but whose own English is almost unintelligible.

Gradually my teaching developed a certain pattern. I began by inviting words and phrases encountered during the day but not understood. In dealing with them I was meeting immediate individual needs. Besides words and idiomatic phrases, the students

brought allusions to current affairs and British institutions. I seized all opportunities to introduce and expatiate on aspects of our national and civic life, for these men were now members of the community and should possess the cultural qualifications of responsible citizenship.

From this it was a short and logical step to the introduction and use of the newspaper. Many students were in the habit of arriving with an evening paper, and it soon became apparent that many of their queries were taken from the headlines. The newspaper became, therefore, a recognized teaching aid in my class, for here was material of general interest presented in terms which the majority of English-speaking adults were expected to understand, and I made my students keenly appreciative of this point. I regard the comprehension of the language, the idiom, and the implication of newspaper headlines as a criterion for men who are striving to acquire the English of 'the man in the street'—the man who goes to work, uses 'buses, has shopping to do, and wants to talk to people.

The middle part of each session I devoted to the study of a specially prepared text-book which could be adapted to individual requirements. During this period I gave written work, the most successful and popular of which was dictation. I found it better to compose these myself on local topics, using words newly acquired. Formal spelling lessons were not popular, and were used only by way of variation. Oral and written composition, the acid test in language, was weak, and revealed a fundamental problem in teaching these people, many of whom were illiterate in their own country. For them the use of English was mainly a matter of grasping what was said to them and making themselves understood, and the latter could usually be done with a few key words helped out by hand and head movements. At Clifton, however, we set ourselves certain standards: it was not enough to understand what our students said to us; we aimed at making them speak to us in grammatical, well-constructed sentences, with discrimination in their choice of words. In short, we were endeavouring, and Clifton will go on endeavouring, to teach the English language.

The last period of each session I devoted to practice in reading aloud, and here, as indeed at all times, tact and diplomacy were essential. These people are inclined to be hypersensitive where criticism and correction are concerned, and a man who was given

less to read than his neighbour was apt to think he had been defrauded, and to sulk. During this period I concentrated on pronunciation and enunciation largely to the exclusion of comprehension. Here, too, a variety of idiosyncrasies were revealed: the habit, for example, of the Somalis not to sound a final 'S', the difficulty encountered by the Pakistanis in pronouncing the letter 'W', and the need of the West Indians to articulate clearly, forcibly, and fearlessly—probably a psychological factor.

Progress was not as rapid as both students and teacher often thought it should have been. This was because, though these men lived in England, few of them lived among the English. Indeed, it was only while they were in their English class that many of them attempted to converse in English. This insularity which characterises their life in England is not only the chief obstacle to their learning of English, but an aspect of a social problem.

The learning of a foreign language in adulthood, is, as every teacher knows, a formidable business, but Clifton students are mostly of a dogged and tenacious breed. True, some quickly fall away and others have to follow their trade into other towns, but somehow each class always acquires a brave and persevering nucleus. And they are small classes, for only in such classes can students, in so limited a time, be given individual attention. But when a new term begins there is always a place for any coloured man or woman who seeks what Clifton has to offer, and additional teachers, if they are needed, are found to occupy vacant rooms in the old school.

Clifton Institute together with its Principal and Founder, will, I know, remain a vigorous force contributing to the well-being of my native city, and therefore to our country and Commonwealth; and I shall always be proud of having shared in its work.

ADULT EDUCATION IN EAST AFRICA

by *W. J. A. Harris*

formerly Resident Tutor for Uganda, University College of East Africa

HOW far and how successfully are the Colonial Universities playing their part in the wider adult education of peoples in the British Protectorate and Colonial areas? Since the last world war the number of University Departments of Extra Mural Studies set up in British administered lands has included Ghana (when still the Gold Coast), Nigeria, Sierra Leone, the West Indies and, the most recent, East Africa. Each has been faced with special social, political and educational problems to which the original traditions and methods of the Extra-Mural movement in Britain have had to be adapted. Each has had to recognise the particular responsibilities which arise inevitably in such work in societies undergoing political and social changes of an often bewildering nature and pace. These responsibilities have certainly included some share in the development of a politically more mature section in each community intended to take its full share in future democratic government. The 1953 'Nuffield' Report on 'African Education' suggested that such university Departments should 'play a dominant role—in classes in—Political Science and Economics, in Public Administration and possibly in the principles of leadership and training in Trade Unionism'. Sometimes supporters of this work have used the phrase 'education for self-government'. The Universities themselves might make a slightly less specious claim and also one less likely to agitate unduly the practical political officers of a paternal colonial government. It might be unscientific to attempt to judge its effectiveness by the apparent success (or lack of success) of (for instance) free Ghana or of Nigeria, or by the statistics of Extra Mural attendances. However, it is undoubtedly true that we know less than we might about the real effects of the work in these newest Extra Mural areas. What sort of impact are they making on the problems of their countries? Whom are they attracting to their classes? What is known of the backgrounds of students? How are they making out so far? It was as a modest contribution towards this assessment that a student survey by questionnaire was conducted amongst students attending Extra Mural weekly classes in Uganda.

The Department of Extra-Mural Studies in East Africa has an enormous parish covering four countries, i.e. Uganda, Kenya, Tanganyika and Zanzibar. It has been established for four years, but only within the last twelvemonth has a resident tutor been established in Kenya. In the two latter lands the respective Governments have not yet felt able to sponsor similar appointments. Uganda leads the way, and the work has been based on the British model, though with local variations. It attempts to emphasise the special importance of the longer weekly courses with relevant student reading and written work. It specialises in the 'liberal studies', and has not included vocational and technical subjects. It also includes many residential courses, of from a weekend to one week, as well as numerous public lectures on many academic and semi-academic subjects. Radio talks, a few printed lectures, large sales of adult 'study' books (often 'Penguin' editions) and service on adult education committees are some of the Department's additional activities. Almost all lecturing is in English, and for the English-speaking minority. The statistics of the last annual report included 41 classes, 7 residential courses, 42 public lectures, 1,135 student enrolments for weekly or residential courses and nearly 3,000 individual attendances at public lectures. (Report for 1955-56.)

First, then, the class-students are only a part of the whole, a minority in fact of those who attend the Department's activities. Obviously it is so much easier to gather the occasional big meeting (with attendance free) or even to enrol for the residential courses (with fee) often held at Makerere College. Further, the special residential courses for trade unionists (of which four were held during June 1956-57) or for journalists or on Local Government (four courses) each attracted a special type of adult student active in public life but often less able or willing to enrol for weekly courses. However, if we accept the premise that the ultimate aim of university extra mural teaching is the development of habits of mature thought and judgement and the encouragement of a thinking educated (social) class, then it is particularly the students of the longer courses to whom we should look.

A visitor looking in at one of these Uganda classes might find himself in the local social club, an airy mud-walled and whitewashed schoolroom with a corrugated roof that resounds noisily in the rains. The floor will be of earth and the windows framed openings with wooden shutters, while the furniture may be a trestle table and back-

less wooden benches. Sometimes there is a blackboard on a very shaky stand or propped on a box. The scene outside is probably rural, in fact sylvan, with banana-palms, grass and hens, rather than urban. There are few really African towns or villages in East Africa, only Indian duka (shop) centres amid African 'shambas' (small-holdings). The class will gather slowly at about 5 p.m., on foot, or by cycle, car or motor-cycle. There will probably be the groups of teachers and office clerks, either in grey flannels and light jacket or in the khaki shorts and shirts which have become the national costume of East Africa. Almost certainly there will be one or more Catholic priests, dark face contrasting with the all-white habit. Possibly one or two African schoolmistresses or housewives, quietly and shyly will take their place in the class and in a world only recently monopolised by men. A few farmers of cotton or coffee, a carpenter, an Asian (Indian) teacher may make up the class, settling down modestly and unhurriedly to drink in the tutor's 'words of wisdom and power!' It will be difficult to judge from appearances just what the students are thinking or why they have come. There are always a few whose eyes will glaze with weariness after the day in a hot office or school. There is the man whose eyes will follow keenly every movement of the tutor but who rarely utters a word, even in reply. There is the other who is always asking questions, often of a really surprising irrelevancy, such as 'is it true that Europeans always pay for food in friends' houses?' (in a history course). The English spoken will sometimes be difficult for the tutor to follow, and the tutor may wonder how far he himself has been followed. Discussion in a Uganda class, in contrast to a West African class, may often be a little sparse. At the end the class will break up with quiet friendliness and courtesy, the students helping to clean the blackboard or to carry the tutor's (very small) cases to his car. Our visitor may well ponder on the background to those individuals he has been observing and on their own possible influence on the overwhelmingly large non-English-speaking majority who never come at all.

Our questionnaire forms, each of twenty questions, were distributed amongst seventeen classes out of thirty-five that session in Uganda. The resulting answers provide some clues not only as to the student attending classes, his motives, impressions and background, but also as to the nature of the growing educated minority in the country. The size of this English-speaking minority is extremely difficult to guess, but is certainly small, probably below

one per cent of the five million Africans. It is amongst this minority that is developing the potential leadership of the country. The seventeen classes were held all over Uganda, though mainly in the southern province (Buganda). The forms were handed to classes at the third or later meetings, when the enrolment had been confirmed by payment of fees in these 12-week and 24-week classes. Of the total enrolment of 308 students, some 189 completed and returned the forms, actually well over 61 per cent of those attending with any regularity. Returned forms were anonymous, but there was still evidently some slight suspicion of releasing private information which might be used in evidence on tax assessment, or for purposes of government promotion. Detailing statistics can be less interesting to the general reader than to the specialist, but some of these are summarised in the accompanying tables. A few words of comment and of explanation may help towards understanding them.

TABLE I. *Student Occupations*
(with 1955-56 Annual Report
figures in brackets)

Teaching	76 (cf. 216)
Clerking	41 („ 191)
Supervisory	
(Government)	20 („ 103)
(Non-Government)	4 („ 6)
Technical and Craft	
Work	20 („ 54)
Agricultural	7 („ 23)
Commercial	6 („ 7)
Semi-skilled	8 („ 20)
Religious	3 („ 9)
Police and Military	1 („ 92)
Household	3 („ 24)

TABLE II. *Students Tribal Groups*
(Annual Report figures in brackets)

Baganda (Buganda)	99 (cf. 314)
Banyoro (Bunyoro)	21 („ 54)
Banyankole (Ankole)	11 („ 29)
Indians	8 („ 31)
Goans (India)	4 („ 12)
Eteso (Teso)	14 („ 67)
Batoro (Toro)	7 („ 44)
Basoga (Busoga)	3 („ 58)
Bagishu (Bugishu)	3 („ 20)
English, Sudanese, Jalua, Wachaga, and six other groups also represented in the classes questioned.	

TOTAL SURVEYED 189 students

First come the student occupations. These show a large proportion of teachers and of clerical workers of all grades, similar to the proportion found in the figures of the last annual report (given in brackets for comparison). The figures are not exactly comparable, as the latter include the Residential Courses figures as well as those for 85 members of special police-college classes. Our own 'Supervisory' grading included a large variety of more responsible occupations from the full government 'officer' to the Community Development assistant. Secondly come the tribal groupings, not perhaps to be

stressed in a land which has known inter-tribal unity for only less than fifty years. The Baganda (of Buganda) are still in numbers (if not necessarily in quality) far ahead of the other groups, but are followed by the students from the three Bantu Western 'kingdoms' and by the Teso 'Half-Hamites'. The Indians, the half-Indian Goans and the English students might also be noted. Third, the age-composition shows that over half the total are between 25 and 35 years, and that the whole age-distribution is surprisingly reminiscent of that in many WEA class groups in England. Only seventeen were women students. The religious affiliation of students, interesting mainly because of Uganda's unique religious-political history, indicates that Protestants (91) and Catholics (74) were about equally well represented (a result of the mission schools) with Moslems as the third largest group (14) and with six other Christian denominations also represented. A great majority (131) of students were married, 103 mentioning families—which varied from 1 or 2 children to several of 8, 10 or 12.

TABLE III. *Age Composition*

19 years and under	2 (incl. 1 woman)
20 to 24 years	28 (incl. 5 women)
25 to 29 "	58 (" 6 ")
30 to 34 "	45 (" 3 ")
35 to 39 "	25 (" 2 ")
40 to 44 "	12 (" - ")
45 to 49 "	8
50 to 59 "	8
60 years and over	2

TABLE IV. *Formal Education*

Completing education at:	
Primary School	19
Junior Secondary	79
Senior Secondary	54
Post-Secondary	37
Of the above, going on to some form of further training	84
The Post-Secondary Education included:	
14 at Teacher Training.	
15 at Makerere College.	
6 at Overseas University.	

TABLE V. *Changes of Occupation*

With no changes	138.
With one change	40.
With two or more	11.

Those wishing to change occupations:

37 to Farming, 26 to Shop-keeping, 11 to Administration, 3 to Social Service, 2 to Teaching, 1 to Religious Work.

Table IV shows that almost all students had at least a few years of Secondary School education and a number had been to Universities. However these figures need some definition and qualification.

In Secondary Form five or six many students take the Cambridge Senior School Certificate, but a great majority of school children leave before reaching these forms and the casualty rate at the examination itself is high (due to many causes, including staffing and equipment deficiencies, which time can probably eliminate). Seventeen had left formal education owing to financial difficulties. However 84 had received, mainly at public expense, some form of further technical training or specialised courses. The actual age of leaving formal education is surprisingly consistent (averaging 21 to 24 years) whatever the standard at leaving, as the schoolboy can be over 20 while the more fortunate (and intelligent) undergraduate can be under 20.

Other answers to the questionnaire give some light on other aspects of the background from which class students had emerged. A large number had changed their occupations (as well as their employers) at least once, but an even greater number wished to change, mainly to the non-intellectual occupations of 'shamba'-farming and to shop-keeping. Mobility is suggested by the figure of 111 who had worked in more than one locality. A question on personal travel illustrated that only 44 students out of the 189 had never left their own province (there are four Uganda provinces). A greater number, 46, had travelled beyond Uganda in East Africa, and a further twenty (not counting Asians, Europeans, or citizens of other African countries) had travelled beyond this in Africa, Europe and America.

The seventeen classes covered in this survey were studying African History (3), Economics (3), Science (2), Geography (2), Advanced English (2), Philosophy, Child Psychology, Political Science, Farm Economics and Sociology (1 each). However, the suggestions for future classes were headed overwhelmingly by Economics (59 requests), English and Political Science (46 and 44), while much further behind there followed (in this order) Science, Administration, and 13 other subjects. Reasons given for joining these classes varied from a special interest in the subject taken to a general desire to improve the student's own teaching, from (to quote) 'encouraging adult education' to 'for recreation', 'to be broadminded', and 'to stimulate the brain'. The adoption of the English model of 'liberal studies' would appear to have this justification of public approval.

By its very nature this style of adult education is difficult of exact

assessment as to value and results. One of its more ambitious claims is to leaven the thought of the community and to educate the leaders of democratic society. As to the second of these claims it is impressive that almost one-quarter of the students were members of the more formal public groups, committees and councils, although perhaps the proportion ought to be larger. These groups included 'saza' (county) councils and district (regional) councils, the Uganda Legislative Council, Township committees and school boards. It is known, moreover, that very many of the busier individuals in public work have insufficient time to attend weekly evening courses. The students who attend the residential courses, not included here, include a far larger proportion of those engaged in public duties. The latter are often those who attend only one or two meetings of a class, to indicate their general support, but without enrolling. The high proportion who, on the other hand, claimed membership of voluntary associations and clubs, altruistic or social, were showing interest in what is a relatively new feature in the Uganda communities. Even the 70 who did not claim any such membership or interest had, it is true, made the effort to take up class study and discussion in a country where such adult activity is very new and therefore particularly significant in a changing and developing society.

Finally as to the claim to leaven the thinking of democratic community, this can only be measured (by detailed observation) by its effect on the very small articulate and educated minority both in the towns and among those holding responsible positions in the rural areas. Possibly the most valuable function of the Extra-Mural Department is in its publicising of the urgency of adult education and of the highest standards in adult thinking on social, political and cultural matters. If this is so, then one measure of its effectiveness is the prestige and support which it can acquire and inspire amongst the adult public as a whole, even amongst those who make (unfortunately) only the most perfunctory of attendances at its activities, or those who never succeed in understanding or attending its courses at all. On this criterion at least the Uganda classes can claim a high measure of success.

MYTH AND REALITY IN HONG KONG

by *Gerald Moore*

Director of Extra-Mural Studies, Hong Kong University

COLONIES are great breeders of myths, for the small closed society, into which each successive shipload of new arrivals is carefully initiated, provides the ideal environment for their propagation and survival. In this respect Hong Kong probably outshines all rivals, for the national and political currents which everywhere else are swamping the old myths with the new are here scarcely flowing as yet and the vital beliefs which alone can hold a colonial society together and give it the confidence to endure are found here in all their pristine vigour.

Some of these myths are harmless enough, but among the more unattractive articles of belief which will be offered to the unfledged newcomer within days of his arrival are the following: Hong Kong is a commercial city of very little cultural interest; no-one will do anything in Hong Kong unless he can see money in it; no-one will attend any course here unless it offers an immediate vocational benefit and 'a piece of paper' at the end; there is very little demand for education in Chinese because everyone wants to learn English; fortunately Hong Kong people are not at all interested in politics; we can't afford to make things too good here or we should be swamped with refugees from China.

It will be both rash and useless for the newcomer to argue at this stage, even though he may be repelled by the glibness of the penultimate statement and the hopeless fatalism of the last. He will soon come across those rarer people, generally less anxious to express an opinion, who can give him advice of real interest and value. Meanwhile, much better to keep his mouth shut and his mind open. Sooner or later he can put all these tenets to the test of his own experience; but the danger of accepting them, even provisionally, is that they cannot then be properly tested. Suppose, for instance, that as a newly-appointed Director of Extra-Mural Studies I had resolved to offer a programme of courses all commercial in content, all offering some direct vocational or financial reward, all devoid of any cultural or political interest whatever, and all in the medium of English? I have no doubt that, the situation in Hong Kong being what it is, all these courses would have

been leapt at and I should have been left with the comfortable impression that I was giving the people what they really wanted. For it would be foolish to deny that there is considerable demand for such courses, *among others*, in Hong Kong and indeed anywhere else one cares to think of.

Rather than fall into this error I resolved to explore towards the opposite extreme, for then at least I should know just how cultural, non-vocational and non-commercial one can get in Hong Kong and still produce a strong class. Furthermore, I felt that the University was already doing a good deal in the commercial direction by offering regular extra-mural courses in Accountancy, Company Secretarial Practice, Law and Economics, all intended to help students in their efforts to pass the professional examinations for accountants and company secretaries. These courses had already proved both popular and successful in their object, but they had given rise to an idea in many quarters that extra-mural work was only justified if it could show a substantial profit to the University.

In the programme of eleven courses which opened in 1957/8 I decided, therefore, to include only one more course of broadly the same professional type. This was a course in Architectural Practice and Procedure for the benefit of graduates in architecture who wished to qualify for professional practice in Hong Kong. The remaining ten courses, ranging in length from six weeks to two years, covered a wide range of subjects; they were definitely academic in emphasis; they did not follow the requirements of any one examination; they were cheap; and they were offered in three different languages of instruction and in two Chinese dialects. The response to this programme was quite astounding, precisely reversing all the expectations one might have built up if one had accepted the myths at face value. The figures of written applications received for the various courses are shown on the next page.

The most outstanding thing about these figures is the absolute popularity of the two courses in Chinese, which between them attracted about two-fifths of the total number of applications. Scarcely less remarkable is the dominance of the T'ang Dynasty course; esoteric in content, of little practical and no financial value, and conducted in a dialect which is not even that of the area, it nevertheless leapt far ahead of every other course in popularity. This scarcely suggests the conventional picture of Hong Kong—Westernised, shallow and money-mad, with no interest in Chinese

civilisation or values. Another encouraging feature was the large proportion of university graduates among the applicants. In the more advanced courses, such as Nos. 1, 3, 5, 6 and 10, they amounted to half or more of the total number applying. Almost every race in Hong Kong was also represented, and every walk of life open to educated people. There were Japanese, Indians, Indonesians, Americans, Canadians, Danes, Portuguese, Germans, French, Dutch, South African, Australian and British, besides the Chinese, who were naturally a majority in almost every course. Among occupations there were bankers, shippers, architects, engineers, scholars, civil servants, journalists, almoners and social workers, teachers, accountants, insurance brokers, consular officials, doctors, dentists and clerks.

	Applications
1. <i>Civilisation of the T'ang Dynasty</i>	
24 lectures in Mandarin by a team of 4 lecturers	158
2. <i>Elementary Mathematics from an Advanced Point of View</i>	
24 lectures in Cantonese	120
3. <i>Portuguese Language and Literature</i>	
48 lectures per year for 2 years, in Portuguese and English	91
4. <i>Economic Geography</i>	
24 lectures in English	51
5. <i>Modern Poetry in England and America</i>	
24 lectures in English	48
6. <i>Pattern Concepts in Biology</i>	
12 lectures in English	36
7. <i>Elements of Western Architecture</i>	
12 lectures in English	42
8. <i>Appreciation of Music</i>	
12 lectures in English	62
9. <i>Economic Growth of Hong Kong</i>	
12 lectures in English	33
10. <i>Modern Chinese Religious Organisation</i>	
6 lectures in English	20
11. <i>Architectural Practice and Procedure</i>	
20 lectures in English	69
Total	730

At the opposite extreme from the enormous response to the T'ang Dynasty course was the equally impressive enrolment of 20 people for a highly specialised course on Modern Chinese Religious Organisation, which could appeal only to the serious student of anthropology or religion. In the last few weeks requests have come in for other special courses in psychology, philosophy, Japanese, political thought, public administration, soil mechanics, professional medical practice and oriental drama.

With the aid of these facts it should be possible to dispel the miasma of myth a little and get a clearer view of the extra-mural situation in Hong Kong. Here are the twin cities of Kowloon and Victoria facing each other across the great harbour, with a population between them of some two and a half million people—more than in the whole of New Zealand. They contain, in addition to a considerable native intelligentsia, large numbers of educated refugees from China and a highly-educated foreign community representing almost every nation on earth. A large proportion of the Chinese—far larger than the school statistics would suggest—are literate in their own language. A glance at the ranks of people reading Chinese newspapers on any morning train, bus or ferry will confirm this. Of course these are city workers, and the proportion of literates among fisherfolk and farmers is no doubt much less, but city workers happen to form the mass of the population. Entertainments ranging from concerts of classical Chinese music to amateur productions of Shakespeare in English or displays of Indian dancing will attract full audiences if they are properly 'sold' to the key community in each case (the Portuguese course attracted 40 applications from overseas Portuguese who wished to improve their knowledge of the mother tongue).

This vast and varied audience is easily accessible, for any part of Victoria or Kowloon can be reached from the University in less than an hour. It can be kept informed through the daily press, the radio, the notice-board or the mail. Here at last the extra-mural tutor can abandon his immemorial role of urging a wretched handful of people to be interested in his classes; the smallest announcement in the press will make him the centre of a positive tornado of application forms. For this is that Nirvana of so many fruitless conferences and campaigns—a place which really has an enduring passion for learning of every kind, not a flash-in-the-pan enthusiasm or a stodgy resistance. And it offers a sight which was

certainly never seen in West Africa and perhaps rare in West Fulham too—senior educationalists, scholars and doctors with strings of overseas degrees to their names sitting side by side with young students just matriculated, both parties equally intent on learning something new.

Add to this that public transport is easy and cheap and that the climate (except in the summer vacation) is not such as to keep people at home, and you have an extra-mural field of almost limitless possibilities. On present evidence it seems that anything from a course in banking to a course on the elucidation of the more obscure Buddhist Sutras has excellent prospects of success. Nor has there yet been any tendency to push the extra-mural department into doing the work of other organisations. It is recognised that a university is best at doing its own kind of work and I have not yet been asked angrily what I think I am doing in a country where thousands are starving, cannot read and write, etc., etc.; an argument which in more emotional societies can be a grave handicap to this work, for it cannot compete as a vote-catcher with rural water-supplies, roads or power stations and may get trampled underfoot completely in the rush for the cake.

In conclusion, it may be possible to take the articles of belief with which I began and remould them a little nearer to the heart's desire—and to reality. If I ever have the happy task of indoctrinating a newcomer I shall try to tell him something on these lines: Hong Kong is a great commercial centre and culturally it is remarkably diverse and alive; like all others, Hong Kong people are fond of money, but there are few things for which they will so readily pay it out as for education of every kind and at every level; hundreds of people will clamour to attend courses which offer no immediate vocational benefit and no paper qualification; there is an immense demand for courses in Chinese (both Mandarin and Cantonese) because so many people have been educated in that language and because, regardless of where they have been educated, its use is essential in any proper study of Chinese civilisation: there is also great demand for courses in English and for knowledge of other European languages; Hong Kong people have too much sense to expect or wish for sweeping political changes, in view of the delicate situation they live in, but they are keenly interested in politics as such and unusually educated politically; if we, as the responsible power, were to be guided only by the fear of making

Hong Kong too nice a place to live in, we should lose any justification whatever for remaining here.

On the basis of such beliefs it is possible to find an educational job almost uniquely rewarding, for few extra-mural areas can combine such cultural diversity with such concentration and accessibility, such willingness to pay and to take trouble, and such a strong tradition of adult learning. In Hong Kong the sky, apparently, is the limit.

SCIENCE AND THE LAY PUBLIC

by *W. E. Styler*

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THE British Association, according to last year's report of its council, proposes to use a gift of £40,000 from a group of industrialists, in disseminating scientific knowledge among the public. Its plans include the organisation of study groups on the relationship between science and society, short conferences, special lectures, exhibitions and brains trusts. The groups in which it is interested include young people, parents, societies, clubs, trade unions, industrial organisations and women's organisations.

In view of these plans it may be useful to look at the considerable volume of work being done already in the scientific field by University Extra-Mural Departments and WEA Districts. The figures given in the Annual Reports of the Universities Council for Adult Education show the following development from 1947-48 to 1955-56 of courses in the Natural and Biological Sciences.

TABLE I

EXTENSION COURSES, TUTORIAL CLASSES AND SESSIONAL CLASSES FOR WHICH UNIVERSITY EXTRA-MURAL DEPARTMENTS HAVE HAD WHOLE OR PART RESPONSIBILITY

	1947-1948	1948-1949	1949-1950	1950-1951	1951-1952	1952-1953	1953-1954	1954-1955	1955-1956
Total number of courses in Science	178	190	309	387	417	378	434	496	519
Percentage of Science courses as proportion of all courses	6	6.7	8	9	10	10	11.6	11	11.5

It will be seen from this table that the total number of science courses in 1955-6 was nearly three times as many as in 1947-8. As a proportion of all Extra-Mural classes and courses they increased from 6 to 11.5 per cent, or, in other words, nearly doubled.

The development of WEA classes in science is shown in Table 2. It should be pointed out, perhaps that these figures, drawn from WEA Annual Reports, should be regarded as indicating the degree

of WEA activity in the scientific field and not as additional to those for Extra-Mural Departments given above. Most Tutorial and Sessional Classes are provided jointly by WEA Districts and Extra-Mural Departments; separate figures for WEA classes in subject categories arranged independently of Extra-Mural Departments are not available.

A calculation of their probable number may be made by contrasting the number of classes in Natural Sciences given in the Annual Reports of the Central Advisory Committee for Tutorial Classes from the WEA's general figures. Thus in 1954-55 there were 103 Tutorial and Sessional Classes for which WEA Districts and University Joint Committees had joint responsibility. Subtracted from the WEA number of 476 classes in natural sciences that year this leaves 373, which may be taken as (at least roughly) the number of WEA classes arranged independently of the universities. If this number is added to the total universities figure for 1954-55, 496, it makes a total for the WEA and Universities together of 869. Since rough statistics alone are necessary for the purpose of my argument it may be said that the total number of science classes and courses arranged currently by the Universities and WEA is approaching 1,000 per year.

TABLE 2
ALL W.E.A. CLASSES IN SCIENCE

	1945-1946	1946-1947	1947-1948	1948-1949	1949-1950	1950-1951	1951-1952	1952-1953	1953-1954	1954-1955
W.E.A. classes in Science ..	210	308	329	371	436	385	382	373	410	476
Percentage of total number of W.E.A. Classes ..	4.2	5.8	5.8	5.9	6.9	6.5	6.7	7.1	7.7	8.6

The simple facts that this table show are the increase of over 100 per cent in the total number of science classes, and their increase of again over 100 per cent as a proportion of the total number of classes. It may also be noted here that the number of WEA Science classes in 1938-9 was 184, and this should be compared with 476 for 1955-6 to show the extent to which provision in this field has increased since immediately before the war.

Anybody who has had experience of arranging science classes or teaching them in adult education will know that while demand for them has expanded it has never presented overwhelming or even seriously difficult problems. Writing solely from experience in Manchester since the war Appreciation of Music and Psychology have presented problems arising from class enrolments which were much too large, and Comparative Religion and Appreciation of Art problems arising from a shortage of tutors in relation to the demand for them. We have never had either type of problem in the case of classes in the physical or biological sciences.

To illustrate my next point it would be useful if I could give figures for the whole country but I have to rely on rough generalisations drawn from figures for classes and courses in science in the North-Western WEA District. They are given in Table 3 below.

TABLE 3

CLASSES AND COURSES IN SCIENCE PROVIDED BY MANCHESTER UNIVERSITY EXTRA-MURAL DEPARTMENT AND THE NORTH-WESTERN DISTRICT W.E.A.

	1947-1948	1948-1949	1949-1950	1950-1951	1951-1952	1952-1953	1953-1954	1954-1955	1955-1956	1956-1957
1. Number of classes in science ..	33	58	53	43	49	33	41	48	50	45
2. Number of persons in Science classes ..	713	1082	1066	748	1193	597	654	859	868	999
3. Estimated number of additional students who could have been accepted in the above classes	356	636	653	462	536	316	332	489	501	413

The variations in the above table as far as the number of classes and students are concerned is largely a result of the number of short courses offered in the different years. More explanation is needed for line 3, which should be regarded as an extremely cautious estimate. It is based on the assumption that 24 is a maximum

enrolment for Tutorial Classes and 32 for all other types of classes and courses. The figure 32 is derived from the maximum once required by the Ministry of Education for Sessional and One-Year classes; applied in this way I think it can be assumed that there is no question at all that, for example, in 1955-6 501 additional persons could have been accepted in the classes and courses offered by Manchester University Extra-Mural Department and the North-Western District WEA.

According to rather rough calculations the Manchester Extra-Mural area contained about one-fifteenth of all science classes in the United Kingdom in 1955-6. Since it is unlikely that in the country as a whole conditions differ much from those in this area we may assume that classes and courses in science could have accepted about seven thousand more students than actually enrolled. Although conditions are unequal throughout the country, generally speaking, therefore, there does not appear to have been any failure on the part of Extra-Mural Departments and WEA Districts to offer a sufficiency of opportunities to the public for the study of science.

Further the British Association's gift of £40,000 should not be regarded as likely to produce a revolution in the dissemination of scientific information. Basing my estimate on the amount spent by my own University (just over £2,000) on the (roughly) one-fifteenth of science classes and courses throughout the country I think that (taking into account the fact that a number of Extra-Mural Departments, unlike Manchester, employ full-time science tutors) the total amount spent by Extra-Mural Departments and WEA Districts per annum must amount to over £40,000. The expenditure of this amount by the British Association, therefore, will be only a limited and temporary addition to the amount already available.

My own opinion, which I may as well express quite bluntly, is that there is a danger that it will not be wisely spent if it is used among the variety of organisations mentioned in the first paragraph of this article. I think it could most usefully be used in a limited number of perhaps rather spectacular activities in large centres of population. These might stimulate the interest and imagination of a large number of people and might cause a minority of them to be prepared to take advantage of the educational facilities which, I hope I have shown, exist abundantly already. To give an illustra-

tion of the kind of effect I should like to see the British Association try to produce let me quote from the *University Extension Journal* of October 1895. Mr. C. W. Kimmins, in an article called 'University Extension and Artisans' wrote:

'the success of the Gilchrist lectures in recent years is unparalleled in the history of educational work of a popular nature. The largest halls in the towns visited by the Gilchrist lecturers have been crowded to their utmost capacity, it has been common experience for hundreds to be turned away from the doors, and ticket holders have frequently been offered fancy prices for their tickets. The enthusiasm created in the favoured towns has been unbounded, some have walked after a long day's work ten or fifteen miles to hear the lectures, and in factories and workshops in the neighbourhood the subjects lectured upon have been the all-absorbing topics of conversation.'

The explanation of this success Mr. Kimmins found in the fact that, to quote again:

'By reason of their endowment the Gilchrist Trustees can offer substantial fees to their lecturers, and are thus enabled to select men of great reputation, who, apart from profound scholarship, have the rare gift of being able to lecture in a popular and attractive manner. The accessories, moreover, are often of a costly character, the illustrations being the best that art can provide.'

Writing as an administrator who has had the melancholy task of deciding that a class on Astronomy conducted by a member of the staff of Jodrell Bank should be wound up because it had insufficient students, I feel that the British Association could best use its funds in what would, in fact, be a large scale publicity campaign for science. I think I have demonstrated, although my methods may have been crude, that the Extra-Mural Departments and WEA Districts have a long way to go before they are likely to be overwhelmed by those who want opportunities for serious, or only moderately serious, study of science.

THE ADULT AND HIS READING

by Forrest Alter

Lately Visiting Librarian, National Institute of Adult Education

ON the one sunny day in the summer of 1955 on which I managed to go swimming, while lying on the beach reading an old *New Yorker*, I suddenly realised that my magazine, towel, bathing trunks and knees were wet with black stains from a patch of oil on the spot where I had chosen to lie after my quick dip. And then I recalled that half an hour earlier while walking along the Folkestone front hunting for the least gravelly spot I could find, I had read a sign warning bathers to watch out for oil patches on the beach. But I had also read the signs advertising ice cream cups, the children's zoo, and the previous week's concert . . . had read the words but had been thinking about something else. I had read the signs automatically and compulsively. Many readers of ADULT EDUCATION are probably such compulsive readers, finding themselves at the breakfast table reading the print on the side of the cereal carton if deprived of their copy of *The Times* or the *Manchester Guardian*, but not really concentrating on the vitamin content list of the Crunchies or Tasty-Pops they are eating.

In a discussion of 'Why Adults Read' in *Adult Reading*,* a year book of the National Society for the Study of Education published last year in the United States, a scale of reading motivations is suggested. 'Compulsive ritualistic reading' is at the bottom of this typology and 'Reading for interpretation' is at the top with ten other motives in between. Another contribution to the same volume speaks of 'casual—almost inadvertent reading'. In another 1956 American study, *Maturity in Reading: Its nature and appraisal*,† we can follow two researchers in their enquiry as to the characteristics of the superior reader. And if we ourselves do not have all the desirable characteristics, we can recall with some satisfaction that in its obituary of Burton Roscoe, *The Times* quoted the American author, editor, and critic as having over-written of himself, 'I am so constituted that I had rather read bad stuff than nothing'. Finally, let me look at reading *per se* and consider still

* *Adult Reading*, the Fifty-fifth year book of the National Society for the Study of Education, Part II, prepared by the Society's Committee on Adult Reading (Cambridge University, pp. x, 279, lxxxiv, 30s. (cloth edn.), 24s. (paper edn.).

† *Maturity in Reading; its Nature and Appraisal*, by William S. Gray and Bernice Rogers. (Cambridge University Press, pp. xii, 273, 37s. 6d.)

another 1956 American volume, *Reading Improvements for Adults*.*

Several of the yearbooks of the National Society for the Study of Education, an American professional organisation for the investigation of the educational problems, are of special interest to adult educators. In 1954 the Society published a very valuable study under the title *Mass Media and Education*. Last year it issued *Adult Reading*, a summary and review of the vast amount of research which has been done on this subject. The Society's Committee on Adult Reading responsible for the publication, consisted of three leading figures in the library field and two professors of education, both noted for their contribution to adult education. One of the first questions suggested by this book is: How many people do not come into our classes because they find reading difficult or because they are not in the habit of reading?

Lester Asheim, Dean of the Graduate Library School at the University of Chicago, reviewing studies of reading interests and habits, is forced to conclude that despite a comparatively high literacy rate and educational level and with a flood of material being published, Americans, by and large, are not serious readers. William S. Gray, whose *Maturity in Reading* written with Bernice Rogers is reviewed elsewhere in this article, contributes a chapter entitled 'How Well Do Adults Read?' in which he points out the ways in which the basic purposes for reading in America have changed from time to time. He also presents an interesting history of the changing concept of what is necessary in reading, stating that today it is conceived as being 'a complex activity of four dimensions: the perception of words, a clear grasp of meaning, thoughtful reaction, and integration', whereas early in the century reading was defined simply as recognising and pronouncing words. His contribution contains a discussion of what constitutes 'functional literacy'.

(Those interested in the various concepts of literacy will find a consideration of the subject in this January 1957 issue of 'Fundamental and Adult Education'. Tied up with literacy training is fundamental education and fundamental education suggests community development. Unfortunately all three of these terms mean different things to different people. The April 1957 issue of the

* *Reading Improvement for Adults*, by Paul D. Leedy. (McGraw-Hill Publishing Company Ltd., pp. viii, 456, 34s.)

same journal considers the scope and nature of fundamental education, attempts a new definition of it, and also proposes a definition of community development.)

In the yearbook, Wilbur Schram asks and answers 'Why Adults Read' and criticizes the case history method of studying reading habits and interests. Edgar Dale discusses reading in relation to other communications media. Grace T. Stevenson describes the public library's role in adult reading and in her chapter presents a good summary of library adult education. (See also the review of Eleanor Phinney's *Library Adult Education in Action: Five Case Studies* in the summer 1957 issue of ADULT EDUCATION). Public libraries, book clubs and book stores are discussed in the chapter on 'How Books Get to Adult Readers'.

One of the last chapters is that by Cyril O. Houle of the University of Chicago. It amounts to a review of adult education in America. In his contribution, he presents a description of the co-ordinated course, so prominent in American adult education today. These are the courses laid on for groups gathered together to discuss selected readings, films or recordings, led by trained lay leaders, and offered by such agencies as the Great Books Foundations, The American Foundation for Political Education (which has several groups going here in England), the Centre for the Study of Liberal Education for Adults, etc. Professor Houle suggests that this new idea may eventually 'prove to be as important for the mass development of adult education as the textbook was for the spread of the elementary and secondary schools'.

There is a chapter by Edgar Dale and Jeanne S. Chall in which they describe readability formulas. These measure vocabulary and sentence structure and in some cases also measure idea density and human interest. But, the authors point out, the formulas do not measure conceptual difficulties, organisation, content and format. (Dale and Chall are the creators of one of the thirty or so formulas which have been devised since 1923.)

The final chapter by Paul A. Witty is on 'The Improvement of Reading Abilities'. Reading ability refers to speed and comprehension, but does not mean that every type of material should be read at the same rate. Witty questions the necessity for the use of mechanical devices in increasing reading rates.

Certainly one of the most interesting books published in England during the past year has been Richard Hoggart's *The Uses of*

Bureau Edn.

DAVID HALL

Dated

READING COLLEGE

Literacy. The title of Hoggart's book is a bit misleading, but he is concerned to a considerable degree with what the group he discusses reads and how that reading matter has changed. As Brian Groombridge reported in his review article on the book in the summer issue of ADULT EDUCATION, '*The Uses of Literacy* . . . warns of the decline in intellectual curiosity in working class reading'. But what of the reading activities of people interested in *The New Statesman and Nation* instead of *News of the World*? William S. Gray and Bernice Rogers present their answer in *Maturity in Reading: Its Nature and Appraisal* described on the dust jacket as 'A new examination of adult reading behaviour, documented by case studies aimed at promoting the highest level of reading maturity'.

One does not go far into an examination of reading studies before encountering the name of William S. Gray, Professor Emeritus of Education and Director of Research in Reading at the University of Chicago and President of the International Reading Association. One of his recent publications is the UNESCO report on *The Teaching of Reading and Writing* (reviewed in the spring 1957 issue of ADULT EDUCATION). Miss Rogers is a Research Associate at the University of Chicago.

The authors point out that their work reported in *Maturity in Reading* was preceded by about a hundred major studies of adult reading plus numerous minor ones focused on various aspects of the problem. In their 31-page chapter on 'The Current Status of Adult Reading as Revealed by Research' there are 117 footnotes referring to previous studies. These earlier studies, although they answered 'who' and 'what', did not tell 'why' and 'how'. And the 'who' and 'what' information available, Gray and Rogers felt, was not particularly satisfactory since in most reading studies the individual is looked at from but one viewpoint at a time.

Although as an American librarian I am quite conscious of the 'rapidly expanding role of reading among adults during recent years', which Gray and Rogers describe, I question that there have been 'urgent appeals from millions of our citizens for help in acquiring greater competence in reading'. But there is no doubt that there is a 'need for a broader understanding of the interests, attitudes, and skills that characterise mature readers'—the point from which Gray and Rogers started. The account of the setting-up of this study, and its procedure makes fascinating reading

comparable to the procedural description in the first Kinsey report. To me the accounts of the methodology of both researches is as exciting as others have found accounts of scientific achievements such as the discovery of radium or the breaking of the sound barrier to be. Gray and Rogers present us with a detailed record of how a research study is carried out: formulation, preliminary study, study proper, and conclusion. The authors record their trials and tribulations. Everything did not go smoothly and they had to revise their ideas and procedure as the study progressed. They are meticulous in recording the history of the study and some readers who are more anxious to learn what the study revealed than how it was carried on will feel that far too much space has been devoted to the procedural account. But not this reviewer.

They chose the case-study method for this research, using first 21 individuals with a variety of occupational and educational experience, and later choosing their main samples from a mid-western American trading centre with a population of about 160,000 which they call 'Trader City'. These latter individuals were employees of the city's one large department store and the sampling was done on a scientific basis, although they interviewed only 38 individuals in this part of the investigation. Finally they studied 21 'reputedly well-read, superior readers' from a metropolitan area.

Five levels of maturity were finally determined upon and seven criteria of maturity were defined. These latter were: 1. Enthusiasm for reading as a voluntary activity. 2. Amount of time spent in voluntary reading. 3. Breadth of interest in reading. 4. Depth of interest. 5. Awareness of purposes for reading. 6. The number of purposes actually leading to reading. 7. The value of the purposes used.

In interviewing the Trader City cases, after establishing rapport by general discussion, questions were asked relating to childhood and developmental reading experiences: inquiry was made about newspaper, magazine and book reading; questions were asked about the attitude of the interviewee toward reading; and finally he was asked to read specific selections and answer questions about them. The results were translated into profiles.

Dr Lester Asheim and some of his students at the University of Chicago rated the maturity level of the books reported to have been read and members of the English Department of the University's Laboratory School appraised the magazines named. The

former group also developed a means for measuring the maturity level of fiction and non-fiction in respect to both intellectual challenge and richness of ideas. The reading difficulty of the materials was determined by using the Flesch readability formula. Using a scale from 1 to 5, *David Copperfield*, Shaw's *Nine Plays*, and Bertrand Russell's *Authority and the Individual*, for example were rated 4, 5, and 2 for Intellectual Challenge: 4, 5 and 3 for Richness of Ideas: and 2, 2, and 4 for Reading Difficulty. On the first of these criteria, *The Listener*, *The Manchester Guardian* and *Reader's Digest* were rated 3, 3, and 3; on the second 3, 3, and 3; and on the third, 2, 4, and 3. But interesting as such ratings are, it is here that Gray and Rogers' method falls from universal applicability. Ratings are given for 138 books and 69 magazines and newspapers. Researchers who want to use Gray and Rogers' methods can do so up to the place where they start to rate the reading matter and the responses of the interviewee. Will they be able to agree on maturity ratings for other books and periodicals proportionate to the ratings of this study?

The Trader City case studies are rather terrifying in their implications of how little the average secondary or elementary school graduate gets out of reading. And since the interviewees were just average people, the researchers then sought the co-operation of reputedly superior individuals in their search for real reading maturity. Several of this group turned out to be real characters; a couple are almost incredible. Particularly interesting are the descriptions of an atomic energy research project director, of a radio and television news analyst, and of a scholar who lived the life of a *bon vivant*. This third group of men and women are more on the level of readers of this journal than are the Trader City cases and readers of ADULT EDUCATION may find it interesting to consider what their answers would be to the researchers' questions and how they would shape up as case studies in such a book as this.

J. B. Barclay reports in the August, 1957, issue of *Scottish Adult Education* on the rapid-reading courses offered last winter by the Extra-Mural Department of the University of Edinburgh. *The Times* carried a correspondence on the subject following the first press reports of the Edinburgh rapid-reading course. About eight years ago I took such a course arranged by the Staff Association of the Detroit Public Library. We met for a couple of hours a night, one evening a week, for eight or nine weeks. My reading rate

definitely went up. It certainly is not as high today as it was on the last test we took in the course, but my guess is that it is higher than it was on the first test. I suggest that if I took a refresher course, say, once a year, that over a long period I would be a more rapid reader. Some abilities we retain easily; others tend to leave us. I have not driven an automobile for almost two years nor ridden a bicycle for perhaps eight; but I feel certain I could handle both today. On the other hand, just before the war I was fairly good at taking shorthand; now I can recall only half the symbols and have to resort to longhand for words I once knew but have now forgotten. Should I take a refresher course in shorthand, however, my one-time ability would probably be fairly quickly recaptured. On the other hand, although I once managed to get through a university course in differential equations, I can now recall nothing at all of what I learned in mathematics that year. Last year's Edinburgh students have agreed to take a check-up test this winter. But what will be their scores in 1963?

At the November 1956 meeting of the British Institute of Management, two speakers who teach individuals to step up their reading by seeing groups of words instead of individual words and syllables and to cut down on the number of eye movements forward, as well as backward, described their methods which were based on American experience in a session called 'Quick Reading Courses—Do they save executives' time?' The answer is yes and rapid-reading courses for adults are becoming quite common in American colleges and universities and in American night schools. These courses are paralleled by home-study courses.

Leedy's *Reading Improvement for Adults* is typical of a large number of books published in the United States and a smaller number here in Britain—the self-improvement books, the teach-yourself books, the books that promise to increase your vocabulary, to help you to master a new language, or as in this case, to teach you to read faster and better. These books are usually not planned as textbooks to be used in classes but for the individual curled up in an easy chair in front of his fire or working at a desk in his study or den. (Leedy would undoubtedly recommend the latter as being more conducive to learning.) If we accept the fact that adult education does not have to be a group process, then those who study by themselves should certainly come into our range of interest whether they take correspondence courses or are self taught. This last group

should not be ignored but do not appear in our statistics. Leedy's is a book for these solitary students.

The author, supervisor of adult reading at The Reading Institute of New York University, states that his text is not one in remedial reading; it is intended to help individuals improve their reading skill and comprehension. He has aimed it at the reader, not the teacher.

To be fair in criticising a book such as this, the reviewer should use it as the author intended it to be used, should devote the suggested time to practice, should take all the tests which make up a large part of the book, should fill in blanks, should cross out words, should mark up certain passages, should use the book as a work-book, and should keep a record of his results on the tests. This reviewer did not do this; if he had, he would probably be a more rapid reader today with a higher reading comprehension. He did read the text and did take some of the tests. (The results of these were embarrassing and shall not be divulged. But, at least, he scored better than the average reader who reads 200 to 250 words per minute with a 70 per cent comprehension—the same figures as for a 12-year-old child.)

The text begins with a very simple vocabulary, probably to encourage the reader, to let him fly along: but as the book progresses, the difficulty of the vocabulary increases rapidly. Each chapter, described as equivalent to a two-hour class session, follows a set pattern. It begins by analysing a reading problem and sets out principles covering it; then exercises covering these principles are provided; these are followed by a perceptual training section; next come two long reading selections which are to be timed and tested for comprehension; and the individual can then insert the results in a reading growth and habit evaluation chart to see how he is improving.

The book does what it sets out to do: it provides the individual willing to work by himself and to apply himself with a combined text book and work book for a course in reading improvement. It will appeal more to men-in-the-street than to the highly literate individual, although the author aims wide. Chapter thirteen contains an interesting section pointing out some of the fallacies of reading formulas developed by Rudolph Flesch, Robert Gunning, and the General Motors Corporation.

These three books give the adult educator a great deal to think

about. Do we expect too much of adult students when it comes to reading—or not enough? How can we best help them to improve their reading speed and comprehension? They are physically mature individuals, but are they intellectually mature in their reading? What can we learn from studies of reading such as are reported here? The answer to these questions depends a great deal on how well we ourselves read.

ZOOLOGY AND TECHNOLOGICAL EDUCATION

by C. U. M. Smith

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IN this article I want very briefly to consider some of the relations holding between two such different fields of activity as industrial technology and zoology, and also to say something of the place, if any, of zoology in technological education. The two topics are, of course, very closely related. To take the second one first it would not be a wild exaggeration to say that the place held today by zoology in technological education is negligible. True, zoology is often taught in technical colleges, sometimes to a very high standard; but even when this is so its position remains 'peripheral'. It exists alongside the vital work of the college: the training, the education of technologists. That this is so is indicated by some of the largest and most important colleges making no provision for it at all, and certainly feeling none the worse for its lack. A case in point is the Manchester College of Science and Technology, which not only makes no provision for the study of zoology at present, but, according to the exciting book 'Proposals for the Development of the Manchester College of Science and Technology' written by its Principal, intends to make no provision in the future. In fact, no doubt, this is due to the status of the Manchester College as the Faculty of Technology within the University of Manchester, which latter, of course, possesses a well-known Department of Zoology. Nevertheless the position here is symptomatic of the attitude toward zoology throughout technical education today. The subject seems to have but scant connection to the fundamental business of a college. If it is studied for the London B.Sc. (general or special) the standard required is very high, and the emphasis primarily academic and of little interest to the technologist *qua* technologist. The syllabus seems to be designed for those who desire knowledge for its own sake—for 'beauty of it'. In the majority of colleges, however, the standard at which it may be studied does not rise above G.C.E.(A). It appears that the College is here fulfilling some of the functions envisaged for the 'County College' outlined in the 1945 paper 'Youth's Opportunity', or of the 'Junior College' advocated by Pedley in his book

'Comprehensive Education'. Young people who have just left schools which may not offer the subject in the 6th form, and who wish to go on to study pharmacy or medicine, may attend either full-time or part-time courses leading to the inter-Pharmacy and 1st M.B. exams. Apart from these basically academic courses a few technical colleges are initiating courses in applied biology both to National Certificate, and to Dip. Techn. standard. These are perhaps the most interesting developments in biology at present taking place in technical education. However, as may be seen from this very brief survey, the study of zoology and of most of the other biological sciences, tends only to be tolerated as a rather eccentric adjunct to the main effort of the college. In this its position is vastly different from that held by the other two pure sciences: physics and chemistry; and by mathematics. These studies can openly claim to form, even if in practice they often do not, the nucleus of the college. For on these three foundation stones the whole edifice of our technological society has been erected. Biology, too, has a vast technology based upon it, namely medicine. And medical education offers a superb example of the way in which a true technological education should be designed, with a continual close interaction between theory and practice. As no one would seriously suggest that medical schools be attached to technical colleges or that technical colleges be attached to hospitals, biology, bereft of the vitalising influence of its technology, tends, in technical colleges, where the outlook is bound to be, and should be, primarily practical, to be looked down on as a new form of scholasticism, a mere spinning of words and theories with no very obvious use. Nevertheless the development of a syllabus of use to the student of technology should not be impossible, for zoology is a vast science with innumerable different aspects. Firstly, even when considered 'merely' as a mental discipline a case could be made for the study of zoology by the technologist. There is a lot of talk today about liberal education in technical colleges, and many people are convinced of its overwhelming importance if we are to escape a future technocracy organised on the lines of an ant-heap. The study of zoology is the study of a science whose subject matter is of another order of complexity to that of physics or chemistry. It is the study of a science where it is almost true to say that every rule has its exceptions; and these merely prove that it is the study of an *inexact* science. The study of zoology, in this respect like the study of history, can be an invaluable preparation for those technologists who, eventually, whether intentionally

or not, will occupy administrative positions. This preparation is enhanced by the fact that the basic unit which zoology studies is the *individual* animal: no two of which are ever exactly alike. The study of the myriad interactions of these differing individuals makes up one great part of zoology; again the resemblance to history is notable. Unlike history, however, the methods of study are far from being primarily literary. This, of course, is an enormous advantage to the budding technologist whose interests and innate abilities, at this stage of his career, anyway, are very seldom literary. In the investigation of the central problems of zoology almost the complete spectrum of the techniques and ideas of modern science are seen at work. Thus the technologist can learn something of the relations obtaining between physics and chemistry, physical chemistry and biochemistry, organic chemistry and physiology, neurophysiology and psychology, not to mention statistics, genetics and a dozen other scientific disciplines and their tools, in an endeavour to elucidate the properties of animal life. Lastly, but perhaps not least importantly, the technologist might be introduced to the most exciting problem, lying at the heart of biology: the nature of *organism*. This extraordinary phenomenon, of which we are all examples, might be defined as Joseph in his 'Introduction to Logic' defines it '... a material body of which the parts are both ends and means'. Moreover if A. N. Whitehead is correct, organism is not a concept restricted to biology, for this philosopher considers that 'Biology is the study of the larger organisms and physics the study of the smaller ones'. This is of course pure speculation, but surely a taste for speculation is a valuable asset to the technologist both in his job and as a person.

Secondly, apart from its use as a mental discipline, the study of zoology in itself is of interest, perhaps even of importance, to the embryo technologist. Comparative anatomy, for example, is concerned with the ways in which the structure of the animal body has been modified to meet the demands of differing habitats and differing ways of life. This is surely a topic of vast interest to the mechanical engineer. Something of the advantage and intellectual stimulation provided by looking at this part of zoology from an engineering background was shown 40 years ago by D'Arcy Thompson in that magnificent book 'On Growth and Form'. In one superb chapter he examines the many points of analogy between on the one hand the design of cranes and bridges and on the other hand the structure of the vertebrate skeleton. He states how a great 19th century engineer,

Culmann, was shown by an anatomist colleague, Meyer, the microscopic anatomy of the femur, and how Culmann was struck with the detailed resemblance between the structure of this bone and the crane he was designing. D'Arcy Thompson goes on to give a fascinating review of the close similarity obtaining between the design of varying types of bridges and the differing skeletons of quadrupeds. Today after 40 years of progress both in biology and engineering the subject matters of the two disciplines have even more in common, and in consequence it is even more likely that cross fertilisation will produce viable offspring. The chemical engineer with his great knowledge and interest in the flow of fluids, the behaviour of suspended particles and the importance of the surfaces over which the fluids flow cannot but fail to strike the biologist as sharing much of the outlook of the biochemist. For the biochemist's great interest today is how the multitudinous chemical activities he has uncovered manage to go forward in concert in the minute space of the living cell. He, too, is convinced of the great importance of membranes and surfaces, of particles such as mitochondria, of the catalysts he calls enzymes. It is not for nothing that the body has been styled a 'Chemical Machine'. Here surely is a topic to enthral any chemical engineer. The other great technology which has arisen in the last 50 years is electro-technology. The most well known and striking development here is perhaps in the development of those marvels of electronic ingenuity commonly known as electronic 'brains'. Conceivably too, their resemblance to the animal brain is more than merely a matter of performance and popular superstition. So much so, in fact, that much of modern neurophysiology might be thought of as an attempt to elucidate the 'wiring diagram' of the animal brain. Would not a brief comparative survey of these 'central computer mechanisms' with their different 'sensing heads' adapted to different habitats be of absorbing interest to the man who intends to specialise on computers? In the wake of the rise of electrotechnology has developed what is usually called 'information theory'. This science which is of so much importance in electronics has been seized upon by modern biologists as a tool with which to interpret the phenomena which they study. A very eminent zoologist, J. Z. Young, for example, in his recently published book 'The Life of Mammals' considers that information theory provides a language powerful enough to describe many of the diversified activities loosely grouped together under the heading, 'life'. This is an example of the biologist

borrowing the tools developed in the technologies to tackle his problems; it is but one example in a long line stretching back at least as far as Descartes, who interpreted his animals as machines. Perhaps however this one way traffic may one day be reversed. The pendulum may swing the other way and concepts arising first in biology may be found useful when dealing with machines. Perhaps a tendency in this direction can be seen even today, notably in dealing with automation and the automatic factory. On the first page of the DSIR Pamphlet 'Automation' (1956) there is the following sentence: 'It is already possible to envisage a large and complex, yet fully automatic factory, in which a computer controls and operates the separate automatic production lines.'

This idea is exciting to the biologist for it seems to be a clumsy description of an organism. As the automatic factory becomes more and more fully developed this fascinating resemblance will surely grow. Unfortunately there is no space here to work out point for point this similarity function between a factory and an organism whose great characteristic, worked out by a line of distinguished physiologists starting with Claude Bernard, is homeostasis. It must suffice to say that a grounding in some of the main concepts of physiology might not be altogether useless for the future automation technologist: if only to give him a 'feeling' for the subject.

I want to finish this all too brief survey of some of the relations holding between zoology and the technologies, and the consequent place zoology could hold in technological education, by quoting a 16th century anatomist, Thomas Gemini. What he wrote 300 years ago still holds, and perhaps to an even greater degree, today. The biologist is continually enraptured by the marvellous beauty of living things, the fitness for purpose, the relation of structure to function, the economy of means, so that he can fully feel the force of the physician's words when he wrote: '(as God's goodness) is manifestly and chiefly declared to us by holy Scripture . . . even so secundarily as in a sensible glass, may we beholde the same, his goodnesse, wysdome, and providence, in the framing of the bodie of man, with the use of the partes thereof as it were a secrete shoppe and forge of his marvellous workmanshippe.'

NEWS FROM THE FIELD

A FOOTNOTE TO THE OXFORD CONFERENCE

In the course of his stimulating inaugural address to the Oxford Conference, Mr Leslie Stephens suggested that one of the growing points of the adult education movement might be the exploration of our visual environment. There is a reference in the records to an 'Art for the People' scheme in 1935 but apart from occasional talks at the Annual Conference, the National Institute and its predecessors seem to have paid little attention to the work of the artist and craftsman or to the visual aspect of our contemporary civilisation. The emphasis remains almost exclusively on the scholastic tradition. Mr Stephens commented on the lack of any general philosophy of living and on the existence of a variety of 'philosophies'. If, as I think is true, this diversity is expressed by artists in their present experimentation, may not those in the adult education movement extend their own vision and imaginative range and deepen their own sensitivity by giving greater consideration to contemporary artistic endeavour, not only in painting and sculpture but in architecture, printing and the many other fields of design.

I accordingly make the following suggestions.

1. The Institute has co-operated with those in technical colleges to help them to broaden and liberalise their concept of education. Can the Institute now co-operate with those working in colleges of art in order that the field of work of the adult education movement itself can be enriched? There is I think little direct contact between the adult education movement generally and those working in art schools, which is unfortunate in many ways. When eighteen months ago there was a direct threat to many of the smaller art schools ought not the Institute to have made representations to the Ministry of Education and stressed the value of these schools not only as places of professional training but as centres of enlightenment for adult populations in their areas. Education should be seamless but often the parts are not even tacked together.

2. The Institute has sponsored a most valuable enquiry and report on the resources of museums. Could the work not be extended to art galleries? Are there sufficient of these? Are their resources fully used? Can pressure be brought on local authorities to be more generous in endowing them and in encouraging contemporary painters? Can they not be persuaded to have more exhibitions of modern design in metal, textiles and ceramics?

3. Could not the next Annual Conference be devoted entirely to a consideration of our visual environment, glancing at the work of planning authorities, at modern architectural developments and with a

session or two devoted to the work of some of our significant contemporary painters?

Creative design can be a stimulus to the imagination of the beholder and a satisfaction to the spirit. Moreover, creative artists must play a more important part in our national life to balance the effects of two dominant forces, the growth of technology and the development of the mass mind.

W. G. STONE.

RESIDENTIAL COLLEGES COMMITTEE

The representatives of the long-term residential colleges met at Ruskin College, Oxford, on January 9th and 10th to discuss matters of common interest ranging from methods of recruitment to international relations. The meeting was purely a business one (apart from informal exchanges over an excellent steak-and-kidney pie) but, however esoteric the detailed deliberations, the Wardens, no less than other people with common professional interests, found it valuable to exchange information and ideas on current plans and problems. Moreover, the very existence of the Residential Colleges Committee means that its members are able to speak with one voice in negotiations with the Ministry and Local Education Authorities, and the value of this in the post-war years has been great.

The Residential Colleges Committee has been in existence for ten years, and some of the members were shaking their heads at the passing of time. But the party this year showed no signs of decrepitude; here is as lively and vigorous a ten-year-old as one could wish to find. J.C.

VISIT TO LUXEMBOURG

Professor Waller spoke in his summing-up at the UNESCO Seminar at Bangor of being engaged in ". . . a great European cause which is gradually drawing Europe together . . ." and something of this sense was certainly shared by the party of 24 workers in adult education from this country who in January spent a packed three days in Luxembourg as guests of the High Authority of the European Coal and Steel Community. In formal and informal talks it was borne in upon them that these clearly competent experts and executives believed not only in the economic wisdom of the 'communities'—coal and steel, nuclear energy, common market—but in the political feasibility of European integration. Perhaps it was M. Pujade, concentrating almost exclusively on difficulties, because he took achievement for granted, who generated most markedly the feeling that here is far more than politicians' myth-making. It seems pretty certain that adult education classes in many parts of Britain will benefit from this intensive exercise in residential-cum-travelling adult education.

E.M.H.

TRAINING SCHEME FOR WARDENS

The National Federation of Community Associations has received a grant from the Carnegie U.K. Trust to enable it to offer a course of practical training for those who wish to become professional leaders in community work, particularly in new housing areas.

The Course will extend over six months from the end of September 1958 to end of March 1959 and will consist of practical full-time training under skilled supervision at two centres in different types of neighbourhood for three months at each, together with visits of observation to other centres and organisations. There will be directed reading and the practical training will begin and end with a few days' residential course. The grant will enable the Committee to award bursaries sufficient to cover personal needs and, where proved necessary, to meet dependants' needs.

DENMARK: WHITSUN STUDY-TOUR

Applications can be accepted by Goldsmiths' College, New Cross, S.E.14 (Mr H. N. Winter, Dept. of Adult Education) until March 29th, from people interested in joining a study tour to Denmark from Friday, May 23rd to Monday, June 2nd. The inclusive cost is £32.

The party will be based on the Folk High School at Snoghof. The new principal, Paul Engberg, will look after the party and there will be excursions as far as Copenhagen. This venture follows a successful visit to Holland last year.

Personally, I remember Snoghof not only for its lovely situation overlooking the sea and for the great bridge over the Lillebelt, but for its proximity to the finest patisserie, I swear, in the whole of Europe. I will release the secret to anyone who signs up for the course. I wish I was going.

E.M.H.

REVIEWS

THE MECHANICS' INSTITUTES OF LANCASHIRE AND YORKSHIRE BEFORE 1851, by *Mabel Tylecote*. (Manchester University Press, 1957, x + 346 pp., 37s. 6d.)

For over twenty-five years serious students of the history of the adult education movement in Britain have drawn upon Dr Tylecote's pioneer study of mechanics' institutes, presented as a thesis for the Ph.D. degree of Manchester University. Now, suitably revised and brought up to date, this valuable study is made widely available in book form. Here, pleasantly written and fully documented, is the story of the first and most significant phase of the greatest of all the formal adult education movements in Great Britain before the rise of the WEA. It is a first-rate work of scholarship. Unlike much of the 'history' of adult education in Britain and America, which seems to be written either by adult educationists who are not historians or by historians who know nothing of adult education, this book bears the mark of one who has not only the true historian's 'feel' for a period, but who has also grappled with adult classes in the field.

The significance of the book is wider than the title might at first suggest. Although mechanics' institutes were scattered all over Britain, so that by 1850 there were 700 institutes with 120,000 members in the British Isles, they were strongest in the industrial areas of the north. Short of a detailed examination of all the mechanics' institutes in all parts of Great Britain, a study of the key areas of Lancashire and Yorkshire is therefore likely to be the most fruitful approach to the history of the mechanics' institute movement. Dr. Tylecote's approach is primarily institutional; she describes in detail the fortunes of two major mechanics' institutes (Manchester and Huddersfield) and also provides relevant information on the institutes at Leeds, Keighley, Halifax, Bradford, Stalybridge and Ashton-under-Lyne. Here can be traced in detail the weekly worries, perplexities and compromises of those who sought to provide adult education for the people in the 1830s and 1840s. Here too, in the careers of lecturers such as George Dawson, John Murray and Clara Lucas Balfour, can be seen the beginnings of professionalism in adult education—similar to, though more modest than the lyceum lecturers in America. As A. E. Dobbs observed many years ago, the whole history of the mechanics' institute movement foreshadowed with uncanny accuracy the form of battles yet to come, and enunciated in terms of principles issues which have plagued adult education ever since.

From Dr Tylecote's book, however, there emerges more than an account of institutions. She unfolds for us a picture of sections of early

Victorian provincial society. We are introduced to a world in which Manchester manufacturers, Unitarian social reformers, and earnest working men rub shoulders; in which the portraits of the Ashton-under-Lyne mill-owner, Charles Hindley, the Tory-Radical vicar of Leeds, Dr Hook, and the Transcendentalist, January Searle, appear side by side. The mechanics' institute had its niche in this northern industrial society as an institutional expression of middle class hopes and fears. It was an educational instrument by which middle class images and values could be more widely diffused in an attempt to build more stable social relationships than had yet been produced in the turmoil of early industrial Britain. Hence the eagerness with which a president of the Bradford mechanics' institute in 1859 could point to the 'unbroken stream of youths, sons of working men, rising to positions of responsibility, which in all probability they never would have filled without its aid, and in many cases entering upon and pursuing a successful middle class career by the habits, the knowledge, and the connections acquired in this Institute'; and the importance attached in the Manchester mechanics' institute to the good social relations produced by 'Old English' Christmas celebrations.

Nowhere was the need for this social amelioration greater than in the raw northern towns of Bradford, Leeds, and Manchester. As the small medieval town disintegrated into a vast conglomeration of middle class suburbs, factory sites and jerry-built cottages for the working classes, the need for some cohesive force in the community became increasingly obvious. Socially-minded contemporaries had various suggestions as to how this was to be accomplished. Adult education was one of them. It is in this context that the interminable arguments about how to attract manual workers into mechanics' institutes, what books to admit to the library, and whether to permit chess to be played in the reading room, have to be set. In themselves these issues were trivial, but in Dr Tylecote's book they appear in proper perspective. She has shown us how the history of adult education can and should be written.

J.F.C.H.

THE HOUSE OF CASSELL, 1848-1958, by S. Nowell-Smith. (Cassell and Co. Ltd., 30s.)

Here is a large and handsome volume which will be of interest both to the general reader and to the adult educationist.

For the general reader its fascination will lie in the story of the varying fortunes of a great publishing house—a house which was launched in 1848 with the publication of a Radical weekly known as *The Standard of Freedom*, and which now acts as publisher to that well-known Radical Sir Winston Churchill. In its first half-century its reputation was

built mainly on its educational and reference works (including the famous Cassell's Dictionaries) and its periodicals, but during the present century the business has developed on new and wider lines. In spite of the destruction of most of the firm's records during the Second World War the narrative is smoothly and skilfully told, and provides interesting sidelights not only on the problems of publishing but on some of the personalities involved—including such famous authors as Wilkie Collins, R. L. Stevenson, W. E. Henley, Conan Doyle, Jerome K. Jerome, J. M. Barrie, G. K. Chesterton, H. G. Wells, and Arnold Bennett.

For the adult educationist the interest will lie chiefly in the career and achievements of the founder of the firm, John Cassell, who must certainly be reckoned, along with Charles Knight and William and Robert Chambers, as one of the great popular educators of the mid-nineteenth century. Like the Chambers brothers he was a self-made man. The son of a Manchester innkeeper, he was thrust out into the world at an early age, after a very inadequate schooling, to become in turn factory hand, carpenter, and (at the age of 19) temperance advocate. For some years in the 1830's he stumped the country with a bag of tools on his back, combining odd jobs of carpentry with lectures on the virtues of teetotalism. In 1841 he married, and with his wife's help established himself in London and set up in business as a wholesale tea and coffee merchant, with the object of providing cheap and attractive beverages as an alternative to alcoholic liquors. A similar motive of social reform inspired his earliest ventures in publishing, from 1848 onwards. Cheap and wholesome drinks, cheap and wholesome books, were his weapons in the struggle against drunkenness and poverty among the working classes.

Cassell was not a good business man, but he had a flair for the popular taste in literature and quickly built up a great reputation. His greatest educational enterprise was Cassell's *Popular Educator*, which was begun in 1852, and consisted mainly of formal lessons in languages, the sciences, and the arts. Here, for a penny a week, the diligent working man could get a schooling sufficient, it was claimed, to see him through London 'matric'. The *Popular Educator* was completed in five half-yearly volumes, and printed and reprinted endlessly until it was supplanted by the *New Popular Educator* in 1887-92. David Lloyd George was only one of many distinguished men who afterwards paid tribute to its sterling value.

No one can measure the contribution made to adult education by these and the numerous other educational and semi-educational works produced under Cassell's imprint, but it was clearly great, and it is useful to have the story so pleasantly set forth. In reviewing the book one has only two regrets: one is that there is no indication of the sources of the author's information; and the other is that the quality of many

of the half-tone illustrations is quite out of keeping with the high quality of the book as a whole.

T.K.

CHRISTIANITY AND POLITICS IN AFRICA, by *J. V. Taylor*. (Penguin, African Series, 2s.)

WEST AFRICA AND THE COMMONWEALTH, by *D. Austin*. (Penguin, African Series, 2s.)

GHANA, the autobiography of *Kwame Nkrumah*. (Nelson, 21s.)

Penguin Books have shown again an infallible sense of topical importance, and what was originally a series designed for West African readers, has now been widened in scope and made readily available in Britain. 'Christianity and Politics in Africa' and 'West Africa and the Commonwealth' will both be useful for those in and out of classes who try to get to the heart of the matter in Africa, for they both comment upon a tension and suspicion between Africans themselves that must be increasingly evident in the next few years; they are strikingly confirmed by Dr Nkrumah.

Mr Taylor's concern is to urge the political responsibility of Christianity in Africa. He is the counsellor and friend of the Kabaka of Buganda, and has no doubt that both churches and individual Christians ought to be committed not merely to political opinion but also to activity. He enumerates carefully the methods by which commitment and participation can be best achieved, and wants to see the broadest possible Christian influence exerted in all fields of political and party activity, a fabian-like technique of leavening the lump.

From Britain, where such Christian activity is taken more for granted, the need for argument may seem strange. But it is exactly on this point that the book has something to say. Mission Christianity was too closely linked with Colonialism (or Civilisation) and Commerce, and their assumptions of protection and tutelage, easily to encourage African political awareness; in reaction to early nationalism, the churches in Africa tended to insist upon an other-worldliness from their adherents, a strict separation from secular concerns. The older generation of African Christians, clergy and laymen alike, were never permitted initiative and independence of thought and action. Only now are 'new men' asserting their need to express themselves politically, and do so at the risk of alienating themselves from their church. The tension between the generations, between the old and the new in African Christianity, based largely on this issue of political commitment, can only be resolved, Mr Taylor asserts, in favour of the new men and by 'africanisation'. 'Its roots must be in Africa, not outside,' and be related to community life as were the

older religions. He is sure that 'bold revision of, and addition to, the authorized prayer books', are at least required. But he specifies nothing and one should not expect it. Like so much else in Africa, Christianity's future form cannot be predicted.

Mr Austin writes chiefly for the West African student of political affairs. His book, for the most part, is a history, excellent for its purpose, tracing the process and progress from Colony to Commonwealth partner, while making particular points of the steps West African colonies are taking along the same broad road. His first and last chapters, however, relate the rapidity of constitutional change in the colonies to the economic and social revolutions of the last fifty years; they make clear the political problems self-government will bring; and they discuss the possible relationships of the emergent status to the Commonwealth.

It is interesting that the author, like Mr Taylor, notes a fundamental difference in attitudes between the old and new generations of westernised Africans. The nationalism of the former rarely sought popular support—even feared it—and was, in fact, mere sporadic and moderate criticism of the colonial governments. When it was faced with the radical, mass-supported nationalism of the post-war years, its typical reaction was that of the Ashanti member of the Legislative Council, quoted by Mr Austin, who in 1950 asked, 'Where will the said self-government be placed if it is given us, in view of the country being led by people who hold no position at all in the country and who have no property?' In return, the new political parties of 'verandah boys', led by teachers, journalists and clerks, attacked and displaced the 'associations of protest' of the lawyer and merchant class, which, having learnt the lesson of party organisation, are now going into opposition as conservative and traditionalist parties.

This is by no means a complete picture of the West African domestic political scene, of course, but it emphasises a disunity among leading Africans throughout the continent that is wider even than politics and religion, and which has been crystallised in the post-war character of African nationalism and its compulsive undertones.

Mr Austin remarks that the widening basis of nationalist agitation would repay careful study. A great deal has been written to explain the inevitability of nationalism, by Europeans and Africans alike; but for some years only the 'new men' themselves will be able satisfactorily to explain the attitudes and techniques of the new nationalism. Dr Nkrumah's autobiography, for instance, is a precise case study. Son of a village goldsmith, schooled by missionaries, Nkrumah is 'No. 1' of the new men; prison graduate as well as university graduate, but not the middle-class merchant or lawyer who had a seat on a pre-war Leg. Co. He broke from the United Gold Coast Convention because it was not prepared to be a party with a programme, and then stumped the territory, founding precarious branches of his own party, haranguing mass

rallies, establishing a penny press, and a 'college', and affiliating Trade Unions, Co-operative groups, and women's organisations to a party with a programme that was already prepared to assume government. Virtually single-handed, Nkrumah won mass support, and by doing so produced self-government as inevitably as a conjuror pulls a rabbit from his hat. His methods were derived from acute observation in America and Europe, and his party, until very recently a mere skeleton, hinged on 'The Circle', an élite, formed in London, which became the vital inner cell of a party in a politically under-developed country—a lesson well learnt from Communist technique. His success story is barely credible, but the title he gives it is justified: Nkrumah *is* Ghana; and he has brought the Gold Coast through a familiar process, to the problems and tensions marked by Mr Taylor and Mr Austin. In his own words, 'There is so much more beyond.'

R.D.W.

CONTINENTAL COOKERY, compiled by *Good Housekeeping Institute*.

(National Magazine Co. Ltd., London, 160 pp. 21s. od.)

Britons must be good Europeans too. Some people think that not the least value gained from interchange with the Continent in recent years has been the wider appreciation of each other's kitchen arts. A surprising number of the five hundred dishes here described are now regularly on the menu of today's young-marrieds. But the book describes many more dishes tasted once and then thought lost forever. The instructions are clear, the index adequate, the ingredients generally procurable in this country, and the illustrations mouth-watering—adult education at its most satisfying.

E.K.H.

BOOKS RECEIVED

Time and Place

- A SKETCH-MAP ECONOMIC HISTORY OF BRITAIN, by *Gayler, Richards and Morris*. (Pp. 214, 12s. 6d.)
- A GEOGRAPHY OF COMMODITIES, by *H. Alnwick*. (Revised edn. pp. 196, 15s. od.) Both from G. G. Harrap & Co. Ltd.
- PHYSICAL ELEMENTS OF GEOGRAPHY, by *Finch, Trewartha, Robinson and Hammond*. (Fourth edn. pp. 541, 50s. 6d., McGraw-Hill.)
- THE AMERICAN STORY, by *60 Members of the Society of American Historians*. (351 pp., 30s. od., George Allen & Unwin.)
- AN EDUCATIONAL HISTORY OF THE AMERICAN PEOPLE, by *Adolphe E. Meyer*. (Pp. 444, 45s. od., McGraw-Hill.)
- RUSSIA IN THE MAKING, by *John Lawrence*. (Pp. 335, 25s. od., George Allen & Unwin.)
- THE HISTORY OF THE BRITISH NAVY, by *Michael Lewis*. (Pp. 288, 3s. 6d., Penguin Books.)

Politics and Economics

- THE STUDY OF COMPARATIVE GOVERNMENT AND POLITICS, by *Gunnar Hecksher*. (Pp. 172, 18s. od., George Allen & Unwin.)
- A CITIZEN TODAY, by *Michael Hausen*. (Pp. 143, 7s. od., Oxford University Press.)
- ELEMENTARY ECONOMICS, by *J. Harvey*. (Pp. 496, 16s. od., Macmillan & Co., Ltd.)
- TEXTBOOK OF ECONOMICS, *Briggs and Jordan*, revised *Mackness*. (Pp. 583, 18s. od., University Tutorial Press.)

Literature

- SHAKESPEARE AND HIS COMEDIES, by *J. R. Brown*. (Pp. 208, 18s. od., Methuen & Co. Ltd.)
- AS YOU LIKE IT, by *W. Shakespeare*. (Pp. 102, 5s. od., Cambridge University Press.)
- THE SEA DREAMER—A DEFINITIVE BIOGRAPHY OF JOSEPH CONRAD, by *Gerard Jean-Aubry*. (Pp. 321, 25s. od., George Allen & Unwin, Ltd.)
- RHYME AND REASON—AN ANTHOLOGY, chosen by *Raymond O'Malley and Denys Thompson*. (Pp. 224, Chatto and Windus.)
- DICTIONARY OF RUSSIAN LITERATURE, by *William E. Harkins*. (Pp. 439, 30s. od., George Allen & Unwin, Ltd.)
- SCIENCE AND LITERATURE—THE LITERARY RELATIONS OF SCIENCE AND TECHNOLOGY, AN ANTHOLOGY, by *W. Eastwood* (Ed.). (Pp. 294, 6s. od., Macmillan & Co. Ltd.)

Language and Expression

- THE PATTERN OF ENGLISH, by *G. H. Vallins*. (Pp. 168, 3s. 6d., Penguin Books.)
- ENGLISH FOR THE TECHNICAL STUDENT, by *J. G. Woolley*. (Pp. 142, 6s. 6d., Basil Blackwell.)
- THE ART OF ARGUMENT, by *Giles St. Aubyn*. (Pp. 112, 6s. 6d., Christophers.)
- DESK BOOK OF CORRECT ENGLISH, by *M. West and P. F. Kimber*. (Pp. 191, 10s. 6d., Longmans, Green & Co. Ltd.)

Psychology and Education

- INTRODUCTION TO METHOD IN PSYCHOLOGY, by *W. M. O'Neil*. (Pp. 155, 25s. od., Cambridge University Press for Melbourne University Press.)
- MEMORY—FACTS AND FALLACIES, by *I. M. L. Hunter*. (Pp. 185, 3s. 6d., Penguin Books.)
- TECHNIQUES OF TRAINING, prepared by *Training Department, Shell Petroleum Co.* (Pp. 106, 8s. od., Shell Petroleum Co.)
- MANAGEMENT NOTE BOOK, by *Arthur Roberts* (Ed.). (Pp. 237, 35s. od., Newman Neame Ltd.)

PAMPHLETS AND REPORTS

It is fitting that in this issue of ADULT EDUCATION we should begin with Commonwealth publications: *L'Education des Adultes, Réalité Moderne*, by Claude Ryan, published by the INSTITUT CANADIEN D'EDUCATION DES ADULTES, Montreal. This booklet is to be the first of a series designed to make adult education in Canada (French and English speaking) more widely known. The first chapter is historical; next comes a section on the nature and objects of adult education, followed by an account of the organisation of adult education in Canada; finally, there is an 'annotated bibliography' giving short accounts of some twenty Canadian, English and American books on various aspects of adult education.

Also in French is *Donnez-moi Deux Bombardiers*, by Raoul Follereau, who has travelled seventeen times round the world in the service of sufferers from leprosy. This little book is written in a somewhat emotional and disjointed style but its message is clear: much work remains to be done to secure not only the physical but the psychological rehabilitation of lepers—and the price of two bombers would be enough to care for all the leprosy sufferers in the world. The booklet may be obtained free of charge from the ORDRE DE LA CHARITÉ, 46 rue du General Delestraint, Paris, 16^e.

Sufferings of a different order are described in *Millions Still Go Hungry*, a FOOD AND AGRICULTURE ORGANISATION illustrated report published by HMSO, price 5s. This gives an account of the many economic and social problems which beset FAO, and of the methods by which they are being attacked.

A more cheerful note is struck by *Adult Education in Norway*, by Ingeborg Lyche, Director of the Arts and Culture Division of the Norwegian Ministry of Church and Education, published by the ROYAL NORWEGIAN MINISTRY OF FOREIGN AFFAIRS (unpriced, written in English). This gives a lucid and well-illustrated account of the history, aims, methods and achievements of adult education in Norway from the 19th century to the present day.

The group of British educationists who spent a month in Russia in 1956 studying schools and teacher training has issued a report on *Education in the Soviet Union*, published by the EDUCATIONAL INTERCHANGE COUNCIL, 43 Parliament Street, London, S.W.1.

From the United States we have received *Second Report to the President* from the PRESIDENT'S COMMITTEE ON EDUCATION BEYOND THE HIGH SCHOOL, and *Reality and Purpose, a Visitor's Reflections on Some Aspects of American Adult Education*, by K. T. Elsdon, Warden of the Folk House, Bristol. This provocative and entertaining essay is published by the CENTER FOR THE STUDY OF LIBERAL EDUCATION FOR ADULTS, Chicago, as *Notes and Essays*, No. 16. From our friends in Toronto we have had the

Annual Report for 1956-57 of the CANADIAN ASSOCIATION OF ADULT EDUCATION, now well into its third decade of life as an organisation and obviously in a flourishing condition.

Recrossing the Atlantic we find an issue of *European Features* devoted to the common market and the free trade area, published by the EUROPEAN CULTURAL CENTRE, Geneva. *European Features* is described as 'a press service of cultural interest' and is available in English, French and German.

The AFRICAN BUREAU has sent us Volume V, No. 2, of *Africa Digest* (annual subscription 25s.), short background papers on Ghana and Nigeria and others of its publications. These are for the most part factual, all of them giving essential information on African problems in easily comprehensible form, and most of them containing a selected bibliography.

Finally, we have a UNESCO Monograph on Fundamental Education, *World Illiteracy at Mid-Century* (HMSO, price 10s.). This contains tabulated information on the extent of illiteracy in 198 countries and territories and a detailed analysis of some 65 countries. The monograph examines the problems of illiteracy in relation to various aspects of social and economic organisations, such as the provision of primary education, the process of industrialisation and the use to which national income is put.

On the home front we have *Education for Social Action*, the report of the 26th national conference of the NATIONAL FEDERATION OF COMMUNITY ASSOCIATIONS, obtainable from NFCA, 26 Bedford Square, London, W.C.1, price 2s. 6d. Topics considered at the conference included social action through voluntary organisations, social and economic activities, and social action and statutory political activity.

LEICESTER UNIVERSITY has issued a revised edition of *Adult Education in England, a Brief History*, by Professor A. J. Allaway (first published in 1951 as Vaughan College Papers No. 1), price 1s. 6d. post free. This short work is a useful guide for newcomers to adult education as it has grown up in this country, especially perhaps for visitors from overseas. It is a pity, particularly since the *Brief History* is not divided into chapters or sections, that there is no index to facilitate reference to particular organisations or subjects.

We always welcome our Scottish counterpart, *Scottish Adult Education*, of which the most recent issue to reach us is No. 21, December 1957, price 1s. At the Annual Meeting in November, the SCOTTISH INSTITUTE OF ADULT EDUCATION accepted with regret the resignation of Mr W. D. Ritchie, O.B.E., who had been for the last seven years Hon. Secretary and Treasurer of the Institute and Editor of the journal. Mr Ritchie's successor is Mr T. E. M. Landsborough, Director of Education for Clackmannanshire.

In March, 1957, the SURREY EDUCATION COMMITTEE issued a *Guide to Technical Education* for teachers and schoolchildren. This has been

followed up by a complementary *Guide to Opportunities for Full-time and Part-time Technical Education* prepared for employers in Surrey. The booklet has been written mainly for those engaged in industry and commerce to describe the action which the Education Committee has taken and is taking to increase the provision for all aspects of further education (including commercial, professional and general as well as technical education), and in particular to set out in a convenient form the courses provided at the various technical colleges and other further education establishments in the county.

Temple House Bulletin, No. 5, Winter, 1957-58, issued by the WEA, Temple House, 27 Portman Square, W.1, is only 21 pages long, but it manages to pack into that short space, besides a good deal of news from Districts and Branches, a number of short articles on such topics as the Block Grant campaign, the International Geophysical Year, summer school in Venice and 'The 'Flu and You'. An attractive and instructive example of shoestring journalism.

Finally another example of 'cyclostyle art' is *Community News*, No. 45, January 1958, published by the BROXTOWE and STRELLEY COMMUNITY ASSOCIATION. A mixture of increased costs, the 7 per cent Bank Rate, Ministry Circular and (dare one suspect it?) Block Grant uncertainties have deferred the Association's hopes of obtaining more accommodation. Judging by editorial comment, the matter is regarded as a challenge rather than as an occasion for hand-wringing, an attitude which, in the face of increased costs, 7 per cent Bank Rate, Ministry Circulars, (dare one suspect it?) Block Grant uncertainties and so on *ad infinitum*, we would all do well to emulate.

J.C.